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JOURNAL OF MR. THOMSON DURING A
TOUR TO JERUSALEM AND VICINITY.

[Continued from p. 245.]

Nabloos or Sychar.

April 23, 1833. Having with much difficulty obtained an indifferent house for the future accommodation of our families, and made all the preparatory arrangements in our power, we left the Holy City yesterday, on our return to Beyroot. About an hour from the Damascus gate we rose a considerable hill, and halted to take a farewell view of the sacred place. The prospect from this point is much celebrated, but it is not so distinct or imposing as can be obtained from almost any part of Olivet. We had but very little time to indulge those solemn and mournful reflections which the sacred associations of former days and the melancholy picture of her present degeneracy, which my brief acquaintance had developed, were so well calculated to inspire. The day was considerably advanced, and a long ride before us permitted no delay; and with the hope of a speedy return, we bid adieu to Mount Zion, "the joy of the whole earth." Villages crowned the summits on either side of our rocky path, which led us over barren hills, and through low uninhabited valleys, for three hours, to a small place called Beer, from an excellent fountain which supplies it with water. This is commonly the first stage from Jerusalem; but we continued our march two hours longer, and encamped in a valley, under the beautiful village Ayne Bareda. The surrounding gardens were the best I have seen in the country, the mount

upon which the village stands being terraced to the summit, and thickly planted with the vine, olive, and fig-tree. The inhabitants, however, sustain a very bad character. Dr. Richardson says that when his company approached it, the guard ordered them to march in close file, and to be prepared to defend themselves; that the villagers came out to attack them, etc. We, however, were permitted to sleep in peace, although our servant was very suspicious of a person who came twice to inquire for some stray cattle. He is a blustering Egyptian, has served nearly all the Frank missionaries, from the days of Wolf onward, and has traversed the country in all directions. He made a great display of his pistols and blades, and actually resolved to watch, pistol in hand, all night. We could scarcely restrain our propensity to laugh, for what could he do against a whole village! After committing ourselves for protection to Him who ruleth over all, we composed ourselves to sleep, as well as the rocky couch upon which we lay would permit. He, poor fellow, soon followed our example, and slept soundly until about an hour before day, when we were all roused—not to contend with robbers, but to kindle our fire, make our coffee, and be ready to depart at the earliest dawn. Our path this morning led us through narrow, winding vales, whose overhanging hills were terraced and beautifully adorned with the vine and the fig, or waving with golden harvests nearly ready for the sickle. Descending a very steep mountain, we passed the fountain Ayne Leban, where are the ruins of a large khaan, and near which we saw many sheep-shearers making merry at the time of "shearing," as they did of old. The village of Leban is a mile or two to the northwest, and

others were constantly appearing, like flocks at rest on the distant mountains, as we passed up the fertile valley of Shechem. Our path lay along the eastern base of Gerizim, through vast fields of luxuriant wheat. The mountains on our left had the appearance of a continuous range; and I was constantly looking out for Nabloos, when to my utter astonishment, we turned at right angles to the west, through the narrow pass that separates Gerizim from Ebal. Without the aid of much imagination, we might fancy that these antagonist mountains had been riven asunder to their very foundation by the almighty word of God, to prepare a place for the assembled host of Israel to hear the blessings promised to the faithful, and the heavy curses denounced against the idolatrous apostate. At the commencement the valley is not more than forty rods wide, so that the Levites might stand on either mountain, and utter their solemn message to the congregated tribes below: Deut. xi, 29. The whole vicinity is rich in Scripture associations. Here is the well that Jacob gave to his son Joseph. Here he was sent to inquire after his envious brethren, who sold him to a company of Ishmaelites. And here, long after, our blessed Savior, "being wearied with his journey sat thus on the well," and preached to the woman of Samaria. What an interesting example to missionaries! How different from the way in which we visited the same place! He walked—we rode. He preached to his enemies when he was wearied—we threw ourselves down and slept in the shade to be gazed at in stupid wonder by the women who came to draw water. Mount Gerizim is the south, and Ebal the north range; and upon the former the Samaritans had built their temple. "Our fathers worshipped in this mountain" said the woman of Samaria, no doubt pointing to the lofty mountain which overhangs the wall.

Nabloos is the present name of this very ancient and celebrated city. When Vespasian rebuilt and adorned it, he called it Neapolis, and as there is no P in the Arabic language, when the Arabs took possession of the country, they would call it Neapolis, which is now corrupted into Nabloos, and not Napolose as it is sometimes written; for the Arabs cannot, without great difficulty, be taught the sound of P, even when learning English. The city is almost concealed by the luxuriant orchards which surround it on all sides. Fragrant odors floated in every breeze, and the lulling music of cool fountains at play ever salute the ear;

while the eye was delighted with a richness of verdure not hitherto seen in Palestine. It is decidedly the best watered and the most fertile spot that we have yet visited; and it is not strange that it has always been a place of importance under every government. There are perhaps twelve thousand inhabitants, mostly Mohammedans, though there are a few Samaritans, who still guard their Pentateuch with all their ancient superstition and obstinacy. A few families of Jews also reside here for the purposes of trade. The only Frank Jew in the place brought us a cooked fowl and a few other trifles, as a *present*, expecting, of course, that we would *present* him with five times its value, which in all honor we were obliged to do. This is the way such matters are universally conducted in this country.

24. Slept under beautiful olive trees in a garden, to escape the attacks of a very insignificant enemy, but too abundant in all the houses of this country. A jackall came to make his acquaintance with us, and Achmet shot at, but did not kill it. We started early to visit Samaria, which lies about six miles to the northwest of Nabloos. The path lay along the margin of the brook which had its origin in a single fountain a few rods from the place where we slept. At short distances were located over-shot mills, the water running directly from one wheel to another without any intervening dam. The narrow valley is well cultivated, and the mountain sides are beautifully terraced, and at a distance had the appearance of verdant stair-ways, built up to the clouds, which crowned the summits of Gerizim and Ebal. In about two hours we reached Sebastia, a wretched village, situate on the lowest terrace, and eastern slope of the hill upon which once stood the great Samaria. The hill resembles a vast mound, with a broad vale on every side; and when fortified must have been impregnable, before the invention of powder. At present, it would not be tenable, as there are adjacent summits which overlook, and entirely command it. The only object in the village worth a moment's attention, are the ruins of an ancient cathedral and convent, said to be the work of St. Helena. The architecture is any thing but classic, the decorations exhibiting a singular mixture of every and of no order. We climbed into it with some difficulty, and found a flourishing crop of onions growing in the cells of the monks, and on the floor of the cathedral itself. Passing through large plots of common

flagg in bloom, we ascended to the highest terrace, which is circular and only a few rods in diameter. We were well paid for our toilsome ascent by the extent and grandeur of the prospect. I counted thirteen villages, scattered about on the surrounding mountains; while to the northwest the large bay of Acre and the sea, were distinctly visible. A splendid waterspout, connecting the sea and the clouds, passed rapidly towards the north, and spreading over the whole horizon, gave us a few drops of rain during the day. On the south side of the hill, we counted eighty pillars of dark limestone, standing, and many others prostrate. Fourteen or fifteen of similar quality, but larger, are to be seen on the east, a short distance above the village. These undoubtedly formed part of the splendid works with which Herod beautified the celebrated capital.

Villages—Agriculture—Mode of Travelling.

Whilst we were eagerly examining these solitary relics of departed greatness, our servant came after us, with an invitation to partake of a cold and cheerless collation. This was soon dispatched, as the wind blew in gusts, and our title to our breakfast was resolutely contested by swarms of large ants and vexatious fleas. Mounting our horses, we ascended and descended a high mountain to the north, and through rich valleys of wheat, pursued our way to Jeneen, on the margin of the splendid plain of Esdraelon. The country through which we passed to-day had every evidence of great fertility. The traveller in Palestine would never expect to be greeted with such cheering objects as farms, with their comfortable mansions embowered in shady groves and surrounded with barns, stables, and out-houses, as in America. The people, without exception, collect in villages, and these are never located in the rich valleys, but on the adjacent mountains. The valleys, perhaps, are infested with miasma, certainly with robbers; and are besides destitute of cool water and refreshing breezes. This sufficiently justifies their selection, but it imparts nakedness and solitude to the country, and confines the people to very narrow limits, to filth, and vermin, and endless noise of men, women, and children—of donkies, flocks, and herds, and all the gabbling poultry brood. In the morning the mother stops the mouths of her clamorous brood; the shepherd drives out his flocks to graze

on the mountains, and all day long follows their footsteps with his crook and faithful dog; the farmer lays his Virgilian plough on the back of one ass, his grain and dinner upon another, and with his slender oxen hies him away to his work in the plain, where each village has a certain portion divided off for itself, which is cultivated and enjoyed in common. I counted forty ploughs in operation at one time; and in all, we must have passed some hundreds to-day. There are no fences, hedges, or ditches; but occasionally a few stones all ranged in long continued rows, mark the boundaries of the different villages. Nothing can be more simple than this mode of life, and yet, it effectually discourages individual industry and enterprise, and renders the inhabitants of a fertile soil and healthy climate, miserably poor. What a magic revolution American enterprise, morality, and religion would effect! Every where, we are reminded that it is only the wreck of a country, and the dregs of a people, that we behold. When shall these ruins be built again, and all this dust arise! On the sloping declivities, surrounding a sweet little valley, whose diameter could not have exceeded four miles, I counted eight villages. What a delightful missionary station, on the itinerating scheme, when the word of God shall have free course in this land. A short walk would give to the herald of salvation a fresh congregation every evening in the week. And some such scheme must be adopted, before every mountain and valley of Samaria and Galilee shall be made vocal with the praises of God.

In travelling through the country the homely saying has repeatedly occurred to me, that one half of the world knows not how the other half lives. Certainly the *western* can form but an indistinct idea, of the way in which this *eastern* half travels. For a road, an undefined path leads over rugged mountains and through rocky valleys. Instead of a cushioned seat in a splendid coach, you have a coarse sackcloth, sewed together and stuffed with straw, thrown across a weather-beaten horse or mule. This is your saddle, without stirrups or support of any kind, unless you manufacture them for yourself out of rope. A dirty bit of cord, fastened round the animal's head, is your bridle. With this, aided by a stick, and a good share of immobility in your nag, you gradually thread your way amongst bushes and rocks, at the rate of two miles the hour, and in the plains three. At night, in-

stead of a warm supper and a soft bed upon which to repose your wearied limbs, you spread your blanket under any green tree that offers, and kindling fire, manufacture a little coffee to moisten the coarse bread of the country; and if you can get a little milk and a few eggs, so much the better. If you can sleep quietly upon the bare ground, amidst fleas, etc., I congratulate your good fortune, and your stoical indifference. In the morning, your bed is the breakfast table, and then lashing it on your hard saddles, you must be away by early dawn to avoid the heat of the noon-day sun, while the servants bundle the kitchen furniture into their baskets and follow as best they can. This was our experience throughout the journey, never entering to sleep in a house, where we could avoid it with safety.

Jezreel—Nazareth—Church of Apparition.

25. From Jeneen we were five hours and a half crossing the great plain of Esdraelon, to the foot of the mountains below Nazareth. Passing over several rocky elevations, which divide the waters that flow into the Mediterranean from those that fall into the Jordan, our course, directly north, led us through Zerracn, the ancient Jezreel, and Sulam, where Messrs. Nicolayson and Ross were robbed two or three months since. Turning to the northwest, crossing over a spur of Little Hermon which puts down into the plain, and leaving Tabor, the mount of transfiguration, on the right, standing alone, like a grand crescent at the head of the valley, down which flows the feeble beginning of "that ancient river Kishon," we soon began to climb the mountains of Nazareth. After ascending several hundred feet, the prospect is truly sublime. To the east, west, and south, stretches the plain of Esdraelon, spread out like a vast carpet of green. Here and there are dark strips of ploughed land, while the whole face is dotted and spangled with the richest profusion of flowers of every hue, from the gayest red to the purest white; and on all sides round, stately mountains sit, *a la Turque*, upon the fringe of this magnificent divan.

Intending to make a very brief call at Nazareth, we passed through and encamped on the north, close by the famous fountain of *Apparition*, at which the Greeks obstinately maintain the angel appeared to Mary, the New Testament account notwithstanding. Nazareth is a

considerable village, pleasantly situated on the eastern slope of *one* of Dr. Richardson's *fourteen poetical* mountains, which meet to guard and beautify the spot. The Latin convent, built over the church of Apparition, is the most interesting object in the place. Shall I describe it? Perhaps some may like to read it; and those who are as much fatigued with these tedious details, as I am disgusted with the very sight of lying relics, will have the kindness to pass it over.—Convents are always *forts*. We passed into a large, square court, through a strong iron door, and along a dark aisle, when a small door introduced us into the church. This is the upper floor, is railed around on the south side, with iron balustrade, and contains two organs, lamps, etc. You descend about a dozen steps, to the lower apartment, which is neatly paved and hung round with paintings, banners, and the like. Seventeen steps more lead you down to the identical spot where the astonished virgin sat, when the angel saluted her with, "Hail thou that art highly favored amongst women." At one side is a broken granite column, fastened in the rock above in such a manner as to appear to be miraculously sustained. This is asserted by the monks, and believed far and wide by the credulous pilgrims. The story of its fracture is singular enough. It was at first a common pillar, but the angel wishing to make himself a seat, broke it off, firmly fixed the upper part to the rock above, and sat down upon the lower half himself. But unfortunately for the story, the upper part is granite, and the lower marble, so that they never could have been united in the same pillar. Behind the altar we were shown into her ladyship's kitchen, bedroom, etc., all forming part of a real cave, being connected by dark narrow passages. From the church we were conducted to Joseph's shop, which is an ordinary room deserving no notice. Our Savior's dining-table was next shown to us. It is a great stone about ten feet long, eight wide, and two and a half high. It is confidently asserted in a printed certificate, kept in the chapel which is built over it, that around this stone the family of our Lord was frequently gathered, both before and after his resurrection. But time would fail to describe the synagogue where our Savior expounded the prophet Isaiah; or the precipice down which the enraged populace were determined to thrust him headlong; or the hundredth part of the fables of interested or ignorant monks. A more interesting subject of investiga-

tion to the missionary, are the living realities of the place. We saw a larger number of healthy children in Nazareth than in any other city in all our travels. My heart yearned over these young countrymen of my Savior, and I longed to see some one sent to teach them to read the pure word of God and to love that Savior whose infant years were spent on these very hills.

After leaving Nazareth, a half hour's ride brought us to Ranna, a considerable village, containing perhaps a thousand inhabitants; and in another hour and a half we reached Cana of Galilee, celebrated as the place where Jesus "manifested his glory," in the "beginning of miracles." It is now a poor village, of about fifty indifferent huts, and having nothing lovely or attracting about it, except the fertile valley below, which stretches as far eastward and westward as the eye can reach. We saw the fountain from which "the water that was made wine," was drawn; and even a fragment of one of the identical water-pots is exhibited. We, however, had neither time nor inclination to examine these useless fables, but continued our ride two hours longer, and at dark found ourselves under Lubia. Without giving ourselves the trouble and fatigue of ascending to the village, we encamped under a large fig-tree in the plain, and through the watchful protection of Israel's Shepherd, who neither slumbers nor sleeps, we were kept "in perfect peace." And by seven o'clock the next morning, after a brisk ride of two hours and a half, we had descended the steep mountain and took up our quarters in the church of the Catholics, within the walls of Tiberias.

[To be continued.]

Maharatta Mission.

EXTRACTS FROM THE JOURNAL OF MR.
READ AT AHMEDNUGGER.

[Continued from p. 94.]

Mr. Read was aided in his labors at the station and during his tours through the surrounding villages by Babajee, the zealous and intelligent convert, whose death was recently noticed.

Visit to Villages—Discussions with the People.

Dec. 15, 1832. Last evening I returned from a tour to eight villages to the

south of Ahmednuggur. Only three of these had received a similar visit before. Still our visit and our "custom of giving books, was well understood, particularly by the brahmins; for we were not more than fifteen miles from the seat and centre of our operations. At Barood I addressed twelve or fifteen cultivators, as I sat on the steps of the temple. They asked me, as is not unusual since the drought, "Why the usual quantity of rain had not fallen?" I asked them to whom they prayed? They pointed to an idol which stood behind me. I told them that was but a stone, and could not give rain; and added that they had no reason to expect rain till they should pray to and worship the great God. They seemed struck with the remark, and doubtless well understood the propriety of it. Stopt for the day at a village five miles from Ahmednuggur. I had scarcely sat down in a sort of caravansary, when several of the common people gathered about me. At a distance sat a circle of natives of higher order, though not brahmins, transacting business, for they were tax gatherers. I took occasion from this to inquire how their account stood with the Governor of the universe. They said I spoke "words of wisdom," and began to say one to another that I was undoubtedly one of those men who went about giving away books, and teaching the people to worship the only true and invisible God. They went away, and soon came the scribes and pharisees, prepared to catch me in my talk, and to abuse me. For before I had said either good or bad of Hindooism, they began to reproach me, that the privileges of the brahmins were retrenched under the English government. They had no business as formerly. I told them they had little reason to complain, as their village did not belong to the English. I have no where met with more bitterness and contempt against the gospel, than in this village. It is a cordial hatred of the truth, which arms the brahmins against the gospel. I found it almost impossible to address the people, on account of the annoyance of two or three of their priests. They kept continually interrupting me with impertinent and vexatious questions; such as "Who is your God?" "Where does he live?" "Have you ever seen your Jesus Christ?"

The next morning went to Walkee, a place which Babajee and I visited a few months ago, and where we contended with the priests, and instructed the people for two days in the midst of much opposition. I stopped in the common

temple, and Babajee joined me at noon. We were at once recognized as those who are "turning the world upside down." Scarcely a person came near us all the day, except as they came to worship in or before the temple where we were. This they apparently did to set us at defiance. I do not suppose the people of Walkee had worshipped so much for a month past, as to-day. At last came a brahmin of my acquaintance, with whom I formerly had much controversy. Wishing to draw the people about us, I asked him as he prostrated himself before the idol, if he had not yet ceased to provoke the living God by his idolatry? This led to a long discussion. The temple was immediately filled with people. We continued till dark to contend against their errors, and to show them a more excellent way.

Rode on the following morning to Davgow, a small village which is now becoming famous for a large and splendid temple which is building there. The expense of this temple, with its enclosures, will not be less, I am told, than twenty-five thousand rupees. The temple in the centre of the enclosure is of stone. In front of this is a large open court. This is covered with a light flat roof, supported by pillars of wood. Here I proposed to the people who had by this time come about me, that I would sit down and tell them of the way of salvation by Jesus Christ, the Savior of the world, and then they would be the better able to judge whether their present mode of atoning for sin would stand the test before God. As the people were about to comply with my request and sit down, the brahmin in charge exclaimed, "No, no." I told him I was only going to speak to the people the words of the great God Jehovah. He said this was the temple of the god Ram, and no place to instruct the people about another god. I asked if Jehovah be not the supreme God? They said, "Yes, he is the supreme God, but *Ram* is Jehovah." Very well, replied I, if this be a temple of the true God, is it not a suitable place to worship the true God, and to speak and hear his word? He then became angry—said the temple would be polluted, and requested me to go outside of the walls. So, said I, you cast out of your temple the word of Jehovah, the true God, and him who declares it. By this, continued I, the people will understand, that this magnificent temple is no temple of Jehovah. As I went out of the gate, I pointed out to the people who followed me a tree, under which I would sit down and

teach them the words of eternal life; observing at the same time, that they who were so carefully building costly temples for gods of wood and stone, had provided none for the worship of Him by whose bounty they are fed, and by whose favor they live. Here I taught them till Babajee came up, when we went forward to another village, where a few heard us apparently with gladness.

Christian Funeral.

16. Sabbath. Instead of our morning service, we attended the funeral of a lad who died last night at the poor-house. He was the only son of a widow of the Mahratta caste. The poor woman had no other means of support, except as she shared the pittance which the boy was allowed at the asylum. The child sickened a few days ago, and soon appeared to be past recovery. The mother clung to him as to the last hope. She was told to cast herself and child into the hands of God, and whether he took her son from her, or spared him, to regard it as right.

On the second day she solemnly gave up her child, as she said, to Jesus Christ, praying that he would have mercy and spare his life, but if not, to save his soul. The child seemed at times sensible of his danger, and of what his mother had done. He expressed a willingness to die, and a hope of pardon in Jesus Christ. He had for many weeks heard the words of salvation daily. In the evening he died. It was affecting to see the poor woman bend over the expiring child, and cling to his lifeless corpse. As she had given him away to the Lord, we asked her how he should be interred, whether in the Christian manner, or after the manner of the heathen? At first her force of attachment to caste made her hesitate. She asked the people of her caste to bury her dead. They would not do it without money; and supposing as we took an interest in her case, that she must be some way connected with us, they made their demand quite above the poor woman's ability to pay. Gratuitous services, or offices of humanity among the natives are of rare occurrence, if there be otherwise any hope of gain. They do not scruple, as far as I have been able to judge, to make gain of the distress and afflictions of their neighbors and friends. The afflicted mother then requested us to bury her dead in our own way. Accordingly, after due preparation, we assembled in front of the poor-house, read the 15th chapter first of

Corinthians, and enforced on all the necessity of being prepared to die: held out to all the consolations which the gospel holds out to the afflicted and dying and the glorious hope of the resurrection.

As we were in a public place, a large number of the people were present. All seemed, by their attention and demeanor, to acknowledge, that ours is a very proper way to inter the dead. The services were concluded by prayer. We then proceeded to the grave, where a few remarks were made and a short prayer offered. All formed a very striking contrast to the boisterous lamentation, and the unfeeling levity, which generally attends a native burial. Persons of different caste gathered around the grave, and testified their respect by each casting a handful of earth upon the corpse. When the body was first raised and the bearers began to move, the poor mother began to lament after the manner of the heathen, smiting her breast and crying, or rather howling. I told her that was unbecoming one who had given her child to God; that she must be reconciled to his dispensations and be composed. She became so in a few moments.

Tour to twenty-two Villages.

The following twenty-two villages, with the exception of two, have never before been visited by a missionary.

18. Rode to *Mondoogan* twenty miles south of Ahmednuggur. The long ride and the heat of the day prevented myself and Babajee from addressing the people until evening. I heard several, as they passed by our lodgings during the day, say the "book men" have come.

We have been here before. The people came at four o'clock. After conversing for a few moments on the character of the true God, the brahmins interrupted us by saying they did not wish us to say any thing more to the people, but allow every man to follow his own way. My spirit was then stirred within me. I rose and appealed to them as dying men, who could sit and hear foolish legends a whole night, and day after day fix their mind on a stone and call it a god, or worship a man sinful as themselves, but when urged to worship a God possessed of a holy, pure, and righteous character, they wished to hear no more. One's mind, I told them, would become assimilated to the object which he worshipped. If the character of his god be licentious and base, the worshipper would be no better. "And what," said one, "if a man worship

a stone?" Plainly, said I, his heart will be hard as a stone. When pointing out the evils necessarily resulting from idolatry, one objected that God was the author of all our actions both good and bad, and man could not be in fault, for he only does what it is his *fate* to do. Another boldly charged the sin of lying, cheating, etc. on God—"for," said he "no one can resist his will." This is but a legitimate inference from the principles of Hindooism, though I have not often heard it asserted in so many words.

In the evening as I was walking towards a cluster of temples on a hill north of the town, I met three aged brahmins who were just returning from evening worship. After some inquiries respecting the town, its population, etc., I asked how many temples there were in the town. Naming over several, they replied, ten or fifteen. And where, said I, is the temple of Jehovah the great God? After looking at each other a moment in silence, but perceiving for what intent I had made the inquiry, one replied, "There is no such temple here—nobody in this place worships Jehovah."

The famine is sore in Mandoogan. Four or five hundred families have recently fled to other sections of country where bread and water is to be obtained.

Tesurah.

19. Found on my arrival at Tesurah several brahmins collected at the temple, and a company of the common people standing near. All appeared curious to know for what intent I had come to their village—whether a collector of taxes, or magistrate, or on some other business; supposing, as they had not previously received a visit from a missionary, I must be a servant of government. I told them I had come with a message not from government, but from the great God, to call on them to forsake their idols and every thing opposed to the divine law, and to turn to God and live. And also that I declared Jesus Christ to be the Savior of all men. I added that I had travelled much from village to village among the Hindoos, and had frequently inquired for a temple of the true God, or for a person who worshipped him, but had not yet been able to find either. Though I had found the temples of a great variety of reputed gods and goddesses, and the worshippers of every thing in the earth beneath or in the heavens above, both animate and inanimate. I told them as they were brahmins and reputed wise, I would ask them

to solve a difficulty which was in my mind. It was this: How it is that the Hindoos, who are so fertile in the invention of deities, and actually agree to worship every created thing, unanimously consent to cast off all allegiance to the Creator. For if I may credit the repeated concessions of the people themselves, in different places, and the testimony of my own eyes, I may safely say not one among them is a true worshipper of the only living and true God. They gave an evasive answer, "Such is the custom of the people in this country." "They practice the religion of their fathers." I told them, if they would allow me, I would suggest a reason which would solve the difficulty. It was this—that the worship of a pure and holy God requires purity of heart and holy affections; while the most profligate may worship idols and still live in all his impurity. The brahmins became silent and the common people listened with more attention. I addressed them for more than an hour, declaring the way of salvation, by a crucified Redeemer, and comparing this with the wretched expedients which they have of seeking the expiation of sin by bathing, penance, or pilgrimage.

I concluded by telling these scribes and pharisees that, if they had not forsaken their proper business as priests of the people, I should not have been at the necessity of coming sixteen thousand miles to do a work which they ought to do daily. I solemnly assured them that nothing but a speedy return to God could save the Hindoo nation in this life, or give them an inheritance in the world to come. And if they would consult their own good and the good of the people, they would give themselves no rest, but go from village to village and exhort every man to cast away his idols. I suggested again that the present famine was the judgment of God against idolatry and that they might expect greater judgments if they did not repent and turn to God. All seemed convinced—at least that I believed what I said. I felt that God helped me. The people looked at the brahmins and exclaimed with one voice, "*He has told us the truth—you ought to teach us in the same manner.*"

At four o'clock a small assembly collected in the same temple to hear more of what I had spoken in the morning. Babajee was now with me. Only one brahmin came. He looked sad that we talked with the people, but said little. The people said that they were convinced that the present judgments were in consequence of their sin in cast-

ing off the true God and worshipping idols.

When the cultivators whom I had addressed in the morning came in from their fields, we observed them sitting in groups around the fires made of refuse straw, and dried cow-dung. On listening to their earnest conversation, we heard them say, "All the padre has told us is true—God is angry with us for our idolatry." Babajee went out to them, and after much good instruction to which they listened, he invited them to attend Mahratta prayers at seven o'clock. Fifteen or twenty were present. These appeared more like sincere hearers of the word than any I have before met. But for their priests, I should expect their speedy conversion. God will in his own good time deliver them from this thralldom. May that happy day soon come.

Daulgou.

20. As I rode into the village the people gathered around me. After a few familiar inquiries the one thing needful became the topic. The subject was novel, and hence commanded attention. Babajee came up soon and continued the conversation for some time. In the evening we addressed the people again. As Babajee was speaking of the Savior of sinners, and of the insufficiency of the Hindoo mode of salvation, he appealed to a man who sat before him, and who appeared very attentive, and asked him whom he regarded as the Savior of the world? He replied, to our no little astonishment, "*He who died for the people on Friday and rose again on Sabbath morning is the Savior.*" I asked him where he heard of this Savior. He said, "of a missionary at Madras." He professed to be a Christian, said he had cast away his idols and prayed to God daily. Babajee inquired if he had renounced caste. He said, "No—I cannot do that." Babajee told him that Christianity did not recognize caste. He had previously requested permission to go on with us, but seeing we should give no quarters to caste, he said no more. About twenty attended our evening devotions at our lodgings. There is not a person in the village who can read.

Chamagonda.

21. This city contains twenty-five or thirty thousand inhabitants, and belongs to Sindia, a native prince, who owns a large number of towns and villages in the

Deccan. A visit to Chamagonda has been a favorite object with me for a year past. But the abundance of labor at home, and the want of an associate during the last half of the year have hitherto prevented. The same reasons might still be urged. We arrived here from Dawulgow on the morning of the twenty-first. Preached at a small village on the way. I was supposed at first to be an agent from the English government. A Sepoy was sent to conduct me to a house, where travellers who choose may stop. It is like all Indian taverns, an open shed where travellers of all descriptions stop for the night, cook, eat, and sleep. As I came unattended, they supposed my train, camels, and tents were in the rear, and began to inquire where I should make my encampment, how much forage would be required, etc. I told them I wanted forage for one horse and a *tutloo*, (native poney on which Babajee rode,) and a place for a box of books, a bed, and one bamboo stool, etc.; but most of all I wanted a large place, like the one in which I was sitting, filled with attentive hearers, to whom I might speak the words of the most high God. I told them in presence of the great crowd who had by this time come together, that I was no servant of the English government, but a servant of the living God, come to warn all, small and great, to turn from their idols, and serve him who made the heavens and the earth and all things.

They evidently thought my errand a very strange one, as they had not before received a visit of this kind. They were now less eager to serve me and to call sepoys. They said the shasters and pundits would come and reason with me. The shed in which I was standing, with a large verandah in front, was now filled; and I continued to address them till Babajee, who was in the rear, came up. Then we read and talked alternately for an hour and a half. The place continued full and many stood without. There were probably not less than five hundred at any time, though they continued to come and go.

About three o'clock, after the hour of bathing, eating, sleeping, etc. among the natives, I again went out and sat down in the front part of the shed. The place was again immediately filled. Twenty or thirty brahmins were sitting opposite. They came in, making their way through the crowd with great parade and disturbance, as I was speaking. They seated themselves near me. I was speaking at that moment of the dishonor which idol

worship casts on the character of the true God—that God has for these many years been bestowing favors on the Hindoo people, and for these they have honored gods of wood and stone. As I continued to speak they asked Babajee if I thought to *instruct them*. He replied, "We have come to declare to you and to all who will hear the words of the eternal and supreme God, and Jesus Christ the Savior of all men." I requested them to hear me through, and then judge of what I said—and if it were false, reject it. They replied, "We will hear and then judge;" but continued to interrupt me with impertinent and annoying questions. When I came to remark that no advantage can accrue to the never-dying soul from idol-worship, holy bathing, penance, etc., and that nothing but a pure heart could make one acceptable with God, the above mentioned brahmins arose in contempt and went away. The crowd were about to disperse, when I invited all who chose to sit down and judge when they had heard the whole. On leaving, the brahmins commanded the sepoys in charge to drive away the people, cursing them at the same time for giving us the *chandru* for a lodging place. They were accordingly dispersed in a moment, and immediately followed an order, forbidding any man to receive our books, imposing a fine of a rupee and a quarter for each book which should be taken. We were now left alone. All further efforts seemed for the present at an end. We went behind our curtain, (a piece of native cloth suspended from the roof to make a private apartment,) and on bended knees and with uplifted hearts, told Jesus what was done. Babajee said we must go—our work was done here. I feared it was too true; but on more mature consideration determined to stop another day, and send a copy of each of our books to the magistrates, with a note requesting them to do me the justice to examine them, and if they were bad to condemn them with due reasons assigned. After committing ourselves for safe keeping to the Father of all mercies, we retired to rest, feeling more deeply than ever before that I was on enemy's ground. I never before felt a sweeter satisfaction in casting myself and the cause which brought me hither into the hands of Him who is able to protect the one and carry on the other according to the counsel of his own will.

Before retiring to rest, about eleven o'clock, I was happily surprised to see a brahmin come behind my curtain to beg a book. All was now still, except as the

sepoys walked their rounds, and darkness screened him from the gaze of the people. He put the book under his garment and passed out unobserved. He was soon followed by a few others, who also took books. All this I interpreted into a token of good that we had not mistaken the will of Providence in remaining here another day. And an indication, I think I may say, that not all Hindoos, slaves as they are to caste and custom, will implicitly acknowledge brahmins or rulers to be the lords of their consciences. It also gave me a new gleam of hope that the long desired time is approaching, when this deluded people shall throw off the yoke to which they now are willing slaves.

22. Early this morning I rode through the principal streets of the town and stopped twice and addressed two different groups of natives. After having sent the books with the following note to the subedar (chief magistrate) we went into the bazar and public places of the town to preach, and distribute books if any one chose to receive them after the prohibition. The following is a translation of the note.

"To the subedar and officers of government, servants of the most excellent Sindia, padre Read Sahib, American missionary, and Babajee, a Christian brahmin, send greetings—

"We are grieved to hear that you have prohibited our books and imposed a fine of one rupee and a quarter on every person who shall receive one of them. Believing you have condemned us and our books unheard, we herewith send you a copy of each of our books, begging you to examine them carefully. If they contain any thing not in accordance with the word of the supreme God, or contrary to the principles of good government, we will not distribute them."

We stopped several times in our ramble, addressed two or three hundred people, and distributed one hundred books. The government threat seemed not regarded. In only one case were books returned. A man brought four or five which he and his friends had taken, and said he was afraid to keep them. One of the brahmins who treated us with so much insolence yesterday, as he was passing where we were addressing a collection of people, recognized us with a smile, seated himself by me and heard me through. Then taking one of our books read in the hearing of the people.

When we came back to our lodgings we found the books and the note returned, with no other reply than that the

books were in so fine print that they could not read them. People of all classes now came publicly for books. As often as I went out during the day I found the people ready to hear. Occasionally the sepoys in charge drew their swords or raised their guns and drove them away, as if in a great rage. But as no one sustained any injury, if he did not obey, or feared to return immediately, it was obvious that they understood it was only a sham on the part of the sepoys, that they might seem to obey the order to keep the people from me and prevent their taking books. I addressed all who came, in the most plain and pointed manner—told them they ought to obey God rather than man—and to do all things with direct reference to the eternal world, where every thing will be adjusted on the principles of holiness and justice, and nothing will there stand the test but purity of character. I am confident God helped me. Babajee, though not disposed to forsake me, was during the whole day too much intimidated to say much, but more especially did he keep aloof in what followed.

Interview with the Governor.

We had determined to leave at four o'clock P. M. I was surprised a few minutes before the hour arrived to be told that the subedar was waiting to see me. I met him at the entrance of my lodgings. But was more surprised that he did not pay or return the usual salam. Perceiving his visit was not of a complimentary nature, I suspected it was to express in person his indignation at my proceedings. To save him the trouble of an introduction, therefore, I remarked, that I had called at Chamagonda, in common with other towns and villages which fell in my route, to declare the only true God and his son Jesus Christ the Savior of the world. He said there was no occasion for such preaching in Chamagonda. After stating the character and object of my preaching and my commission from the most high God, I remarked that I regretted that any offence should be taken at my attempt to preach the gospel in Chamagonda, and felt still more grieved that the government should prohibit the people taking my books; and more especially did I complain that this prohibition was laid before I had put a single book in circulation, or any opportunity had been taken to examine them. He angrily replied, "I have examined them fully and found them to contain nothing but lies." I

begged pardon, and asked when he had examined them, reminding him that the books which I sent him were returned immediately without a pretence that they were read. Nor did he pretend that he had ever seen one of our books before I came to the place.

He had, in the presence of a great multitude of people, declared my books to be false. Will you now, sir, said I, as you have "fully examined" the books, be so good as to give me the proof of the assertion and the ground of your denunciation? The wise man then replied, "Your books are true for yourself and your people, but not for the Hindoos."

In conclusion, I earnestly entreated the subedar and all the people to consider well the words of salvation which we had for two days faithfully spoken among them, and which I now in substance repeated. I affectionately besought them, as brethren, to prepare for the solemn close of life, when we must meet again before the judgment seat of that God whom I now declared to them, but whom they refuse to worship, and must be judged by this same Jesus Christ, whose grace they now affect to despise and whose very name is so soon made a reproach among them. Addressing myself to the subedar, I said, I do not speak thus to you in my own name, but in the name of that God before whom you and I must shortly stand; and there the truth or falsehood of my instructions and books will be made manifest to the universe, and there too will be made known the righteousness or iniquity of the course which you have now pursued with regard to my present visit among you.

He betrayed shame, but was too proud to seem to show any thing but contempt. As he went away, unceremoniously, he ordered the people to disperse immediately, and inquired if I were not ready to leave the town? I replied with much satisfaction, that I now regarded my work as finished here for the present, and was quite prepared to go.

As he went away exasperated I asked what just cause I had given for the umbrage which was taken, or what fault I had committed in the place. He said I had committed no fault, but he disliked my instructions.

As I was about to go, several natives, among whom were some of the sepoys who had, by government order, driven the people from me, came and asked, why I was going away? I told them I had stopped as long as I had intended. I asked them in return, how I could stop

longer, as the government were displeased with my stay and of course would not protect me. They said, "We will protect you a whole month if you will stop so long. We are your humble servants—no one has ever spoken to us as you have." I mounted my horse, but continued to speak to them of the salvation of their souls, exhorted them to remember what I had said, and to be prepared to give up their final account before the one only and supreme God. As I rode away a multitude from every quarter cried, "Salam Padre Sahib—great salam Padre Sahib," and bowed themselves to the ground. Two or three hundred followed me out of the town and bade me farewell with many a profound salam. I have no where known the people pay such a testimony of respect to the missionary when the rulers and brahmins publicly took part against him.

Chamagonda is situated in an immense plain, forty miles south of Ahmednuggur. A low range of mountains appear on the north at the distance of eight or ten miles, and another on the west twenty miles distant. To the east and south the vision is limited only by the azure sky.

The dearth here is distressing though more rain has fallen than at Ahmednuggur—but not enough to bring the crops to maturity. I passed to-day some thousands of acres of grain which had sprung up only to be scorched by the sun.

Sandwich Islands.

EXTRACTS FROM A GENERAL LETTER OF THE MISSIONARIES, DATED JULY 1st, 1833.

In the last number of this work extracts were inserted from the minutes of the general meeting of the missionaries. The general letter from the mission, dated about the same time, but which had not then come to hand, contains additional information, respecting the several departments of missionary labor.

Progress in the Translation and Preparation of Books.

Some progress has been made in translations during the year, though less than we could have desired. Other duties press so heavily upon our hands, that we have been able to devote but a small portion of our time to translating and preparing books for the people. During the year, Numbers and Deuteronomy have

been revised for the press. Judges and Ruth, first and second books of Samuel, translated. First book of Kings commenced, and the Psalms completed. Some advances have been made in revising the Gospels for a new and correct edition. The tract on music has been revised and enlarged. A small tract on marriage, a translation of Colburn's First Lessons, and a few sermons have also been prepared for the press. About 368 pages of new matter have been printed; and this matter has been multiplied to 3,037,600 pages. Add to this the number of pages re-printed and it will make the total number of pages printed during the year, 9,286,600. In addition to this, covers have been printed for some of the small books, a few copies of a small Marquesan spelling-book, and several hand-bills for individuals. Some progress has been made in binding books.

State of the Churches.

Respecting our churches we would say, that we firmly believe the great Head of the Church has here chosen a seed to serve him. We trust that a people here exists whose names are written in the book of life. But when we come to point out individuals, or speak definitely of the number of such, our experience leads us to speak with hesitation. We are induced to think that many tares have been sown with the wheat. It is remarkable, the more we become acquainted with this people—the more we search the motives that actuate them—the more we become acquainted with their objects of pursuit and the ends used to obtain them—the more we come into contact with them as it relates to their manners, modes of thinking and judging, the wide difference between what they consider the chief good and the chief good of the Bible—the less we are disposed to trust their professions of penitence, their love of the Savior, or their real desire to obey his commands. Still, as before, we believe the church is here, that it is dear to him who has purchased it with his own blood, and we would fain hope that he has designs of mercy for it. The whole number of members admitted from the beginning is 669; of whom 72 have been admitted during the past year.

Time only can determine how many of them will stand firm when the period of trial shall approach. We ought to say that no signs yet appear of a great defection. But the reports from the several stations will give the particulars. This people need the prayers of all the friends

of Zion, and we need them too, lest we, in our worldly wisdom, teach them what God will not own as his gospel, and will not bless as means of sanctification.

We can report no special attention to religion except at the station at Kauai; and respecting this you will have an account from the brethren of that station before this reaches you. While this work was in progress, we all rejoiced in the hope that the Spirit of God was coming among us. We still believe there has been an uncommon attention to the subject of religion on that island.

Schools—Prospects of Education.

Respecting our native schools, we have little to say that is encouraging. At most of the stations, according to reports just handed in, there is a falling off in the number of the scholars, and but little progress in those that have continued to attend. For this there are general and local reasons. One grand reason, which will apply ever where, is the inability of teachers. They have taught all they know until their scholars are as wise as themselves. Another reason is the want of books out of which the common reader can get information. Little has been done towards the preparation of such books as tend to interest and at the same time instruct.

Circumstances of a local nature are such as the turning of some of the people to their ancient customs at Honolulu, the defection of a part of the church at Kailua, and the turning of a party to idolatry at Hilo. But these things might have been, and ought to have been expected; and the wonder is, all things considered, that they have not come upon us long ago.

Special pains have been taken during the past year to collect and interest children in schools. But we cannot expect this will become general in the present generation.

More has been done the past year than during any heretofore, in the way of giving direct instruction by missionaries in select schools. Station schools are taught personally by one or more of the missionaries, and are made up of such as are designed to act as teachers, or when qualified, to enter the high school. But here, like the native schools, there is a great want of good school-houses, of apparatus, and of school books. You will see from our minutes, that we are about to lay out some expense for these purposes; and also that some ef-

forts are about to be made for a supply of better school books.

The high school is yet in its incipient state. It has accomplished perhaps all that could reasonably have been expected in such circumstances, though it has accomplished but little. Our hopes are high respecting it; and it is not too much to say, that under God, we think the permanency of religious institutions on these islands, and perhaps the existence of the people as a nation, will in a great measure depend on the success or failure of this or some other institution of a similar kind. The people may not exist long as a nation, even though the school should prosper; but if knowledge is withheld from them a little longer, what rights they may now have will not be allowed to remain. We need therefore the prayers of all God's people, the aid of philanthropists, and above all, the blessing of God himself, that the institution may become the means of enlightening and saving men.

—When we look at the state of the people—at what is necessary to make them an enlightened and virtuous people, and what obstacles there are in the way of making them so, we expect to cease from our labors long before it will be accomplished. We cannot act upon children, for there is no paternal authority to second our efforts. We cannot act upon the old, for their habits are fixed. The younger class of grown persons, therefore, is the only class that can make any advance in improvement. But even these have grown up with all the habits, feelings, and ignorance of heathens. And were they ever so ready to improve, and susceptible of improvement, still we are deficient as teachers, deficient in modes of expression necessary or best adapted to convey instruction to their minds, and when we attempt the preparation of books, we find the language very deficient in words proper to convey ideas which lie at the foundation of morals, religion, science, and the arts. When we look at these things, (and we enter not into detail,) we see our weakness, for we have no confidence in ourselves, nor in the wisdom of men. But in Him in whose hands are the hearts of all men, we have hope. He is wise and will guide the meek in judgment. We commit the cause of this people and of ourselves into his hands.

Various statements respecting the High School—its object and plan of organization, and the studies pursued, were given in the last number; also vol. xxviii, p. 133.

Statements relating to the Translation and Circulation of the Scriptures.

The following statements were drawn forth in reply to inquiries on the points embraced in them, forwarded to the mission by the Secretaries of the Board.

In answering your inquiries, relating to the printing of the Scriptures, and supplying the islands with books, etc., we will be as brief as possible, and yet as full and particular as the nature of the subjects involved in them seem to require.

1. "How many of the islanders could probably read the Scriptures intelligibly if they had them?"

The number of readers in our schools may be stated at 20,000, and this with some explanations, may be regarded as the number who could read the Scriptures intelligibly if they had them. You will not, however, understand us as saying that all this number can read with equal facility all the books that are put into their hands, or that all understand in an equal degree the meaning of what they read. We might divide the above number into three equal classes: The first class can read books that are put into their hands with a good degree of ease; the second can read with some degree of hesitancy; the third class can read by spelling out some of the more important words in a sentence. We think, however, that it would not be correct to say that the first class are, as a matter of course, the most intelligent readers. In this respect, some in the third class may be equal to some of the best in the first class; that is, there is not so great a difference in the three classes of readers, as to understanding the meaning of what they read, as there is in the facility with which they read. Some of the poorest readers may perhaps understand what they read better than some of the best. We think, therefore, that the above number may be regarded as embracing those who could read the Scriptures more or less intelligibly, and with more or less profit to themselves.

2. "How far they have been supplied?"

This question is rather difficult to answer satisfactorily. All who can read in our schools have been supplied more or less with some parts of the Scriptures. Probably not more than one tenth of all the readers have now in their possession all the parts of the New Testament.

Unbound books last but a short time, being very soon worn out. There may be at the present time seven or eight hundred who have the New Testament in a bound volume.

3. "How soon may it be supposed that the islanders generally will be able to read?"

It is at present impossible to tell in what direction this nation will move in future years. There are some strong indications at the present time of a retrograde march. If this should be the course, instead of the number of readers or learners increasing in our schools, the present number may be considerably diminished.

4. "How do they receive the Scriptures; and how anxious are they to receive the whole volume?"

The Scriptures or parts of them have been well received and anxiously sought after until within a few months past; and probably there are not many now, among the readers, who are not desirous to obtain the whole volume. Between 400 and 500 New Testaments have been bound during the year past. These have been sought with great eagerness, and most of them have been sold. It is at present rather doubtful whether this eagerness to obtain the Scriptures will continue. Still, however, we hope and pray that it may not only continue, but be greatly increased.

5. "How far have the Scriptures been printed; how far are they ready for the press; and how soon will the whole volume be ready?"

About one half of the Bible has been translated, but considerably less than half has passed through the press. All the books of the New Testament have been printed. Deuteronomy is the only entire book of the Old Testament which has come from the press. Parts of the books of Genesis, Exodus, Leviticus, Numbers, Joshua, and twenty-three of the Psalms have been printed.

There are no parts of the Scriptures which are now ready to be printed. During the past year something has been done in revising the gospels; much, however, remains to be done, not only on those, but also on other parts of the New Testament. And in what year of the mission the whole Bible will be ready for printing we do not venture to predict. It must, however, from the nature of the work, be many years. The translation of the Scripture is a great work; especially into the language

of Hawaii. It is not only a great and arduous work, but one most difficult; and it should be prosecuted with a firm, slow, and cautious step. Should the work be pursued in future years as it has been during the years since it was commenced, the whole Bible may possibly be translated in the twentieth year of the mission, and the printing of it accomplished in the twenty-fifth; and in the thirtieth there possibly might be a corrected version of the whole Bible. But it is thought by some that more attention should be paid hereafter, at least for a season, to preparing other school-books for the nation, and less to the translation of the Scriptures. If this should be thought best, then the period when the translation of the Bible shall be completed must be still more distant. We will continue, however, to report progress as we advance in the work.

6. "What measures are used to obtain a correct version?"

The translation of the Scriptures, so far as it has been accomplished, has been done from the original languages of the Bible, the Hebrew and Greek. In connection with the common Greek Testament, Greisbach and Knapp have been used in order to ascertain the correct reading. It is very seldom, however, that we have departed from the common reading.

The Lexicons which we have used on the New Testament are Robinson's and Schleusner's. On the Old Testament, Simonis and Gibbs. The commentators on the Old Testament are Rosenmueller, Clark, and Poole. On the New Testament, Rosenmueller, Kuinoel, Campbell, Clark and Stuart on the Epistle to the Hebrews, and some other writers of inferior merit. Such have been our helps to ascertain the meaning of the original Scriptures.

When a book of the Old or New Testament is translated by one of your missionaries, it is carefully revised by himself, corrected and re-written, and then sent to some others to be revised; for instance, the books translated by the missionaries at Kailua are carefully compared with the original and revised by the missionaries at Lahaina, and then returned to the translators, by whom they are revised again, copied, and sent to the printing committee.

Present State of the Nation.

In our last general letter we informed you of the death of Kaahumanu, the

queen regent of these islands. In this afflictive providence we heard the voice of God saying to us, "Put not your trust in princes, nor in the son of man in whom is no help." Yet while we mourned the loss of a tried friend to our cause, of a judicious counsellor to the surviving chiefs, and a wise and good ruler to the people, we were cheered with the belief that, to her "to die was gain;" and we cherished the hope that her death would not be in vain to her subjects, who made great lamentation over her dust.

After mentioning some of the political changes and events which have since occurred, the missionaries proceed—

You will easily perceive that the influence of these movements has been disastrous in its bearing on missionary efforts. So dark-hearted are the people of these islands, so abject is the slavery in which the mind has here been held from time immemorial, that we were by no means surprised to see many eagerly plunge into excess; nor were we greatly disappointed in seeing some, of whom we hoped better things, yielding also to the force of example and solicitation, and in this furnace of trial, showing themselves dross. Our schools, especially on Oahu, have suffered. Many have fallen off, and where the teachers have not been firm, whole schools, or nearly whole schools, have stood aloof from instruction. There has also been, during the year, and in consequence, partly at least, of evil example, a falling off in our assemblies on the Sabbath; and many are beginning to spend that day in sinful recreations, and when the example of a chief can be quoted, it is a sufficient reason, in their estimation, why they also should abandon public worship, and find their own pleasure on that holy day.

A few members of our churches have fallen, grieving our hearts and giving occasion to the enemy to triumph. The morals of the people generally have greatly suffered. All, probably, who were not either pious or remarkably decided, have taken encouragement to return to their former course of sinning as a "dog returneth to his vomit," and to roll iniquity as a sweet morsel under their tongue. Unless God interpose with a strong hand and stretched out arm, and save the people, we have much reason to fear that an overwhelming majority will turn away from all means of grace, and in one broad phalanx push their way to perdition.

Yet we are not cast down, nor do we doubt that God will overrule all these movements for his own glory and the good of the people. The wrath of man shall praise him. On the arm of God will we lean. To him we desire to commit our cause, and though a cloud now hangs over us, yet we will trust and not be afraid. The cloud will be removed or break with blessings on our heads. The ultimate influence of movements which now appear so undesirable will, we believe, be favorable to the cause of Christ. In this furnace of affliction, the dross which now disfigures our churches will be consumed, and the real people of God will be seen like the gold seven times purified. That such may be the result, we beseech you pray for us.

Western Africa.

EXTRACTS FROM THE JOURNALS OF MESSRS. WILSON AND WYNKOOP.

PORTIONS of the report made by Messrs. Wilson and Wynkoop respecting their recent exploring tour on the western coast of Africa, were inserted in the number of this work for June. During their continuance on the coast, a journal was kept by each of them, from which extracts will be given here, containing information respecting the places which they visited and the inhabitants.

Cape Palmas and the Native Towns.

Cape Palmas is about one hundred and twenty feet above the level of the sea, and extends three fourths of a mile from the main land. The edges, on both sides, are covered with large rocks. There is an undulating surface on the top, not rocky, and apparently fertile. Nearer the main land, however, on the part occupied by the natives, there is nothing but solid rock. The cape verges in a westerly direction, and the harbor lies north and west from it. Back from the beach, toward the interior, there is a gradual rise of ground with spots of cultivated land. A small river is seen coming from the northeast, and emptying its waters in the harbor.

The native village called Cape Town, occupies about two acres of ground. There are two small villages standing a little back from the beach, and consisting of about twenty houses each.

The houses are circular at the base, but rise to a peak in a conical shape.

The building is constructed by setting posts very closely together in the ground, and filling up the interstices with twigs and clay. A bamboo wicker-work in some cases encloses the rough wall. The wall is not usually more than four and a half feet high; and admits of one or two places of entrance, of the same height. The roof of these rude habitations is constructed with poles, and covered with palm leaves.

The number of the houses or of the people could not be learned definitely, without the pains of actual enumeration. To questions respecting this, they would only say, "Too much man live there." "Plenty of house live there." They have not yet learned to enumerate to any extent—probably not over a hundred.

The purchase made in behalf of the Maryland Colonization Society was found to embrace an extent of territory twenty miles along the coast, and about the same distance into the interior. The location of this colony is good, perhaps surpassing any on the western central coast. The land is of good quality, easily brought into cultivation, and almost free from the mangrove. Some of our company went a short distance up the river, and on their return, reported small patches of mangrove, from which danger could not be apprehended. Fish and oysters are abundant, and of the finest quality. Many of the tropical fruits grow wild here; as oranges, limes, figs, and pine-apples. It is probable that all the fine tropical fruits could be cultivated without difficulty. The chief articles of trade are palm-oil, pepper, and rice. They raise cattle—small, but fat and beautiful—sheep, and goats.

Cape Palmas is the best location, all things being considered, for the commencement of a mission. It will frequently be visited by foreign vessels, and the missionaries thus receive their necessary supplies without delay. We entertain the most sanguine hopes that it will be in a great measure free from the fevers that prevail on so large a part of this coast. The atmosphere is evidently more pure than that at Cape Mesurado. There the dews fall like showers of rain; chilling, too, as the northeasterly storms on the American coast. Here they are light. One other consideration has induced us to give the preference to Cape Palmas. It is, that the coast on both sides is very populous. Thousands of children may be collected, and placed under the influence of Christian habits.

[Wynkoop.]

Grand Bassa—Slave Trade in the Vicinity.

Feb. 4. At three o'clock this morning we got under way, and left the harbor of Monrovia. The coast is low and not peculiarly interesting. At night we came near Grand Bassa, and dropped anchor. This place is forty-five miles to the leeward of Monrovia. The next morning at daylight, a Spanish slaver with a cargo passed us. We were informed that they had obtained their slaves at Grand Bassa. These slavers are furnished with cargoes by the natives. The traders deposit goods with them on the promise of being supplied with slaves; or else open a store at the factory ready to make exchanges when the slaves are brought. Slaves are obtained chiefly from the interior tribes. They are, as we were informed, either captives taken in war, or pledges left as security for the payment of debts. A man is liable to be called to a palaver for the commission of specified crimes; and if sufficient proof of guilt be given, to be fined. If unable to make payment, he must remain himself, or give one of his kindred, or a slave; and after a certain time, if the fine be not cancelled, the pledge may be sold to the slave-dealer.

The slave-factory at Little Bassa, fifteen miles to the windward, was broken up about a month since by the Fishmen, and Kroomen; not, however, so much from aversion to the trade, as for the sake of plunder. The principal slave marts on the windward coast, are at the Gallinas, Cape Mount, Grand Bassa, and Young Sesters. It is said that all the tribes, from Young Sesters to the Gallinas, are engaged more or less in the slave-trade. On the grounds owned by the Colonization Society there are indeed no slave factories, but the natives carry on the trade, by taking slaves out of the reach of the colony to adjacent factories.

The colony at Grand Bassa has been established little more than a year. It consists of about fifty families. The colonists are much encouraged with their prospects. The soil on which the town is situated is sandy but very productive. The usual vegetables, plantain, banana, cassada, sweet potatoes, etc., grow in great abundance. Water-melons of the finest quality are produced from this soil. The season is just past, Christmas being the time of their greatest perfection. Indian corn is easily raised, though little attention has yet been given to it. The cotton plant grows here too, very luxu-

riantly. It is said that it will live three or four years, and produce two crops a year.

We were shown very handsome coffee, collected in the woods by the natives. The colonists assured us that the flavor was excellent, and they doubted not that it could be obtained in any quantity. It is to be regretted that trade cannot be averted from camwood and ivory, to the products of agriculture. The same, or almost the same mania for speculating in camwood and ivory exists here, as at Monrovia. The prosperity and comfort of the population really require a portion of the people to engage in agriculture, yet very few are willing to do more than cultivate a garden spot.

We can see high lands and mountains to the northeastward, and are informed that a beautiful country, fertile and populous, lays in that direction.

Friday morning we got under sail, and with the land breeze were again moving along the coast. When sufficiently near the land, we could frequently see handsome and cultivated tracts, extending miles before us. Villages too, apparently large, were scattered along at intervals of ten and twenty miles. The people of these villages always have some article of trade; and if nothing more than a fowl, or bunch of plantain, or a goat, they will come out with it six, and even ten miles, to trade with vessels. On some occasions we were surrounded with as many as a dozen canoes. Some had light articles of trade, from fishing-lines up to pine apples; others came, as they expressed it, "to look ship, and hear the news." For their articles of trade they want tobacco and beads; and receive the rum as a compliment for their visit. Of this latter article they could get none from us.

[Wynkoop.

Monrovia and the Vicinity.

The town of Monrovia is situated on the northeastern part of Cape Mesurado. The site is probably one hundred or one hundred and fifty feet above the level of the ocean. It is approached most conveniently by the Mesurado river, which falls into the ocean near the eastern boundary of the cape. The ascent to the town is by rough winding paths, over grounds uncultivated, and in many places thickly overgrown with shrubbery. The streets are said to be laid out at right angles, but it requires a nice observation to discover their course, with one or two exceptions, as the rocks and bushes have

been permitted to stand undisturbed over them. The houses are generally small, but to appearance comfortable. There are a few of the houses built in good taste, and indicate comfort and wealth. The principal stores are along the river. They are large stone buildings, to most of which wharfs are already built. Liberia embraces four settlements—Monrovia, Caldwell, Millsburgh, and Grand Bassa. Monrovia is the principal town. It has not a greater population than Caldwell, but it is the mart of trade and commerce. The population is said to be eight or nine hundred.

The style of living and dress among the wealthy citizens is as good as in any of our American villages. The poorer classes, however, live on the most simple and often on the most stinted fare. The colonists are not much disposed to attend to agricultural or horticultural pursuits. Could they be induced to engage in the cultivation of the soil, fruits and vegetables might be produced in such quantities, as to afford the greatest abundance for every family at a moderate price. But there seems to be an aversion to the cultivation of the soil—and for no better reason, that I can conceive of, than that it would be a pursuit of less honor than trade; or perhaps it may be considered as an occupation becoming only the ignoble native woman.

Camwood, ivory, pepper, palm-oil, and rice, are the leading articles obtained from the natives. The first two have been constituted lawful currency in the colony. The soil produces sweet potatoes, plantain, banana, cassada, and some of the vegetables of temperate climes. The coffee-tree is indigenous to the African forest. A beginning has been made in the cultivation of it. Many of the villagers have one or more trees in their gardens. I have seen them loaded with coffee. The indigo plant grows wild. Abundance of it may be gathered in the streets of Monrovia. The natives have learned its properties, and make frequent use of it in coloring their cloths.

[Wynkoop.

Polygamy—Circumcision—Condition of Females.

We have learned something to-day of the social habits of the Africans. Polygamy is universal, and a man's importance in society is according to the number of his wives—his wives and bullocks constituting his wealth. As soon as he has acquired a goodly number of these, he

becomes a head-man in the town to which he belongs. The principal part of the women are purchased when they are mere children, generally, however, they are permitted to remain with their parents until they are old enough to render their husband some essential service. It is nothing uncommon to see little girls, of ten or twelve years of age, among the wives of the most aged men. Fathers sometimes purchase wives for their sons when they are quite young. Brothers frequently exchange their sisters with each other for wives. The women perform all the drudgery. Where one man possesses a good many wives, one is chosen who is appointed directress over the others. I cannot learn that there are ever jealousies among the wives of the same man; nor is it probable that there should be, for it is more a burthen than an honor to be a wife in this country. Adultery is very uncommon, and when it is discovered, the man is punished and the woman is restored to her former rank.

We ascertained that circumcision is a universal practice among the natives on this part of the coast, and the women have another practice not very unlike some of the Jewish usages. The women are required to spend one year in the *gregree bush* before they are taken to their husbands. What is done there is not known. The girls are placed under the care of matrons; and it is considered highly criminal for a man to approach the place under any circumstances.

[Wilson.

It seems that at the age of about twelve they are taken to the *devil bush*, and retained for something like two years. They are there under the care of the grand devil man. At stated periods he rushes out in the midst of them, and utters his oracles. The females are induced to believe that he is a supernatural being, and his dress and manner both confirm it. So far as I could learn the object of this confinement, it was to prepare them for the duties of life—one of the chief of which is, to make a full and unreserved communication of every thing they may know to their husbands.

[Wynkoop.

Speaking of their interviews with the kings at Cape Palmas, they remark—

The females among this people, as in all savage and semi-savage countries, are the slaves rather than the compeers of man. Even these royal ladies were not exempt from servile duties; each car-

ried a chair for her noble lord, and after he was seated, took such seat as chance, or rather nature provided. They were young, and in Africa might be called beautiful.—

The royal ladies were again in attendance, though not at the table. As soon as we left the table each of the kings picked up a piece of bread and meat and passed it into the hand of his lady. Strange indeed was it—and revolting to my feelings, to see woman placed at the foot of man—degraded to the lowest acts of servility.

[Wynkoop.

Various Superstitions of the Natives.

Had a long and interesting conversation, on the way to Grand Bassa, with two Kroomen. They joined together against me in a strenuous argument in behalf of their *gregree system*. I asked one, whose *gregree* I held in my hand, why he wore it. He replied promptly, "Gregree man give me to keep me from drown." Whilst I was trying to show him that it was nothing more than a piece of horn, and wholly incapable of rendering him any service, the other, interrupting me, pointed to a Greek Testament which I held in the other hand, and said, "That your gregree, you *sabby* it, (understand it,) and it take care of you; but it no take care of black man, cause we no *sabby* it; but," pointing to the gregree in my hand, "we *sabby* it, and it take care of us; it no take care of white man, cause he no *sabby* it." After I explained to him that I did not trust in that book to take care of me; but that it pointed out my duty to trust in God, and that it taught also that whosoever trusted in any thing like a horn, they would perish with it, they then wanted to know what the white men's book did teach. I explained to them at length what the Bible taught about the creation of our first parents, the introduction of sin into the world, and the agency which the devil exerted in the world, etc. One of them then exclaimed with emphasis, "Then the devil make fool of black man, make him trust in gregree that keep him from drowning."

[Wilson.

We have not yet met with any who appeared to have definite views of a life to come. One, with whom I conversed, said, "When good man die, he go to God—when bad man die, he go to devil." But I could not learn from him, that this was a belief of his people. They have

some notion of the existence of a God, but are not impressed with the importance of adoring that God. Some, too, seem to have notions of the providence of God. One said to me, "Me no fraid of shark: God made me; God made shark: spose me fall overboard, God not let shark hurt me." I am inclined to believe, that whatever notions of this kind they may have, were obtained by their intercourse with foreigners. They regard God as the creator of all things, and the devil as a being who endeavors continually to mar and injure all the works of God. Offerings are made to appease his wrath and stay his blighting hand.

On board the vessel, we had another instance of their superstition, and belief in the powers of the grand devil. The head trade-man, before any thing was sold, turned himself toward the devil-bush, at the same time ringing a bell and repeating a form of words. This was done with an air of fierceness that would have led the stranger to suppose, that the man, if not really an agent of the prince of darkness, was at least under the influence of demoniacal madness. When about to drink rum, too, a form of words is repeated, and a few drops poured out into the sea as an oblation. These natives appear very fond of rum. Traders generally think that trade could not be carried on without it. At least it is always demanded as a preliminary; and it is probable, that if it was known to them that liquor was in the ship, they would not trade till it was given them.

[Wynkoop.]

The natives entertain various and amusing notions concerning the difference in complexions between the white and black man. One with whom we conversed supposed that all men were made originally black; but because they were very lazy God made white men to make them work. At Bassa they say that black men had done some great sin, for which God punished them by sending them to a distant country; but now that they were sufficiently punished they were permitted to return again to their fathers home.

[Wilson.]

Manner of Treating the Dead.

I visited an object of curiosity in this town, (Rock Town,) which reminded me very strongly of the affair of Dagon. The bones of a king, who has been dead many years, have been enclosed in a box

and deposited in a house appropriated exclusively for this purpose. Fresh food, water, and every comfort which a living man could wish, are daily deposited in the house, which, a certain *gregree man*, who stately visits the place to hold converse with the deceased majesty, tells the people is devoured by the king. I requested liberty to go into the house, which I was allowed to do, by creeping under a door not more than two feet high. At the entrance of the door was a gun, which was placed there as a defence for him. A chair, hammock, and every article of ordinary furniture was to be found in the house. I asked one of my oars-men as we returned home, if he believed that the dead man eat the food. "No," he replied, "me believe the *gregree man* eat it himself.

[Wilson.]

There is a small island just off the cape, (Cape Palmas,) on which they repose their dead. Strangers are not allowed to visit it. They were willing, however, to inform us of their modes of burial. The corpse is laid in a canoe; then slightly covered with clothes and carried to the place of repose. Being out of the reach of all animals, it needs no hewn rock nor excavated earth for its abode. They lay it upon the rock, exposed only to the winds and torrid sun. The usual process of putrefaction is in a great measure arrested by the heat, and instead of that process, so revolting to the feelings, the body is permitted to dry up, without the production of much effluvia. That part of the canoe not occupied with the corpse is filled with flesh of bullock, goat, fowl, etc., which is to meet the supposed wants of the dead. They were not able to give us a satisfactory account of their own belief in regard to this custom. I asked, Do you think dead man wants food? The reply, "Dead man no eat," was accompanied with a smile at the strangeness of the question, as though the greatest absurdity was involved in it. Why then do you put bullock there for dead man? Oh! my country fash (ion)—a general reason given for all their strange customs.

We visited their grave-yard (at Grand Sestross). It stands just without the enclosure of the town. The dead are deposited under ground. Each grave is enclosed by a slight frame-work, with a little apartment by the side of it, for receiving what they consider the necessary articles for the use of the dead. These are vessels of food, a spear, gun

gregree, etc. At all the entrances in the inclosure or roads of the town, are small houses, called the *grand devil-house*. They deposit various articles in them to conciliate his dreaded majesty.

[Wynkoop.

Ceylon.

ORIGIN OF THE BOARDING-SCHOOL SYSTEM.

THE statement which follows is taken from the *Third Triennial Report* of the Mission Seminary in Ceylon. The boarding-school system, in connection with the American mission in Ceylon, had its origin in the desire of the missionaries to have a class of natives of both sexes brought under more direct, constant, and thorough religious instruction, than could possibly be extended to the youth embraced in the common free schools, where the pupils daily associated with their heathen parents and friends, and were under the tuition of heathen teachers. Family boarding-schools, by which children should be separated from their parents, and kept under constant Christian instruction and supervision, for a considerable length of time, seemed the best method of accomplishing the object.

But when the proposition was made to the natives, to give up some of their children to the direction of the mission, they formed the wildest conjectures as to its design. Some thought that the children were to be enslaved; others that the boys were to be sent into the interior of the island, or to some foreign country, as soldiers! None could understand why men of another nation should come to them, and from mere benevolence, offer to feed, clothe, and educate their children.

At length, however, to the astonishment of many, six small boys, whose parents had become personally acquainted with some of the missionaries, were entrusted to their care. Of these one was named Samuel Worcester, for whose support provision had been made by a small association of young ladies in Salem, Mass.—the first that adopted the proposed plan. He was received into the school at the age of about seven years, in January 1818, and then commenced the English and Tamul alphabets. In October, 1828, he finished the prescribed course of study, and was entitled to an honorable dismissal; but was

retained to serve as an assistant teacher. He is an efficient instructor both in Tamul and English, and as such may be, it is hoped, permanently connected with the seminary.

Of the remaining *five* who commenced study with him, *two* are dead, *one* was dismissed as unpromising, *one* has for many years been employed as a catechist and superintendent of schools, and the *fifth* is an assistant interpreter at the Cutcherry of Jaffnapatam.

After these six boys entered the school, a considerable time elapsed before any others could be induced to join it. By degrees, however, the confidence of the people in the missionaries was increased; and even a few girls, whose parents were poor, were entrusted to the care of the female members of the mission.

The difficulties of bringing girls under instruction were very great. When their parents were requested to send them to school, the usual reply, and one which they thought to be quite sufficient, was, "It is not our custom." It was in fact considered a *disgrace* for a female to be able to read and write. It was supposed she would of course make a bad use of her knowledge. Those who finally gave up their daughters to be instructed, were subjected to no small degree of reproach for this departure from national and immemorial usages. The children also were often much chagrined by the sarcastic remarks of those who occasionally looked in to see what changes they were undergoing.

The girls themselves, though quite young, appeared to feel that there was some impropriety in their learning to read and write; and it was not until they had each the promise of a small gold necklace, when able to read fluently in the New Testament, that they could be induced to apply themselves successfully to study.

Amidst these difficulties, which were only gradually overcome, boarding establishments, for children of both sexes, were formed, first at Tillipally and Batticotta, and a year or two later, at Oodoo-ville, Panditeripo, and Manepy. In some instances it became necessary to yield a little to the prejudices of the natives. At Batticotta, as the boys were unwilling to eat on the mission premises, a cook-house was built for them on an adjoining piece of land, which belonged to a heathen. There they took their food, for more than a year. The establishment was then removed within the mis-

sion inclosure. On this removal, several of the boys left the school; but most of them soon returned. There was, however, another difficulty. Though there were three or four wells in the inclosure, they had all been used, more or less, by those connected with the mission family. The water was not, of course, sufficiently pure for a good caste Tamulian. On this subject the boys held a council, and decided that if all the water should be drawn out of one of the wells, and the well cleaned, it would then be fit for their use. Put on attempting this, as it was the rainy season, and the water high, they could not succeed. After laboring a whole day without gaining much, they very sagely concluded, that as they had drawn out as great a quantity of water as the well contained when they began, it must be sufficiently purified. They then used the water without any further difficulty.

In 1823, there were supported, at the five stations, more than 30 girls and 120 boys; among the latter of whom were several so far advanced in their studies as to require more attention than they could have, unless some one of the missionaries should be devoted to them. At the same time, they appeared sufficiently promising to warrant, and call for, an attempt to put them in more favorable circumstances for higher attainments. This showed the necessity of a central or high school, and led to the attempt of forming one under the name of a "College for Tamul and other youth."

The plan of such an institution was prepared and published, and though by some thought rather large, was warmly approved by the friends of the mission in America, and generally also in India. Funds to considerable amount were conditionally pledged in America to its prosecution, and would have been given, had not unexpected obstacles from the local government, (which are now happily removed,) prevented its projectors from carrying the plan fully into effect.

The institution was commenced in a modified form, at Batticotta, in 1823, by bringing together the most forward lads from the different boarding-schools, and placing them under the care of one of the missionaries, who, with assistant teachers, was to be principally devoted to their instruction in literature, science, and religion. The number at first received was forty-eight, who after qualifying themselves by farther attention to some elementary branches, entered upon a course of study, both in Tamul and English, similar to that laid down in the

original plan for a college. Thus commenced the Mission Seminary.

Soon after the seminary was put into operation, it was thought that the instruction of the girls, who were then at different stations, could be better prosecuted, if they were all at one place. They were therefore collected into what is called the "Female Central School," at Oodooville, which now consists of fifty girls.

It is designed, generally, to have them remain in the school until they are married. A considerable number, who entered at an early period, have been settled in life, with pleasing prospects of happiness and usefulness. They have become Christian wives and mothers, and have shed around a heathen neighborhood the attractive influence of female piety and virtue.

In order still farther to forward the progress of education, a preparatory school was opened at Tillipally, in 1825, into which the boys from the other boarding schools were received. This school has sometimes contained more than one hundred boys. Being under the instruction of well qualified teachers, and generally admitted young, their advantages for acquiring, what is very difficult for the Tamulian, the peculiar idioms and pronunciation of the English language, have been very good.

This school has lately been transferred to Batticotta and united to the seminary as an introductory class. In place of it, English day schools are formed at some of the stations, to prepare boys for entering the introductory class in the seminary.

Before closing this short notice of the boarding-school system, it may be proper to advert to some of its peculiarities; or, as is thought, its *advantages*.

1. It removes the children of heathen parents from the direct influence of idolatry, and brings them under constant Christian instruction.

2. It secures regular and prompt application to study, in place of the most desultory and indolent habits.

3. It brings children under a course of instruction which may be continued so long as fully to answer the end designed, instead of leaving them to be interrupted, when perhaps they have but just begun to make successful progress.

4. As they are usually supported by individuals or associations, who appropriate funds for each specifically by name, there is an individuality and a definiteness in the charity, which is mutually interesting to the benefactor and

the beneficiary. There is often a correspondence maintained between them, which affords evidence to the former that his money is not misapplied, and to the latter that there are those who care for him, even in a distant land. While, therefore, it costs as much to support and educate one child in the boarding schools, as to teach reading and writing to twenty in the village schools, the money is equally well expended. Indeed more immediate good is expected, by the mission, from supporting and educating thoroughly the *two hundred* children and youth, now in its boarding establishments, than from the partial education of the *three or four thousand*, usually in its village schools.

But the two parts of the system should be carried on together. The boarding schools train up teachers and superintendents for the village schools, and the village schools furnish and prepare scholars for the boarding establishments. Thus they mutually assist each other.

COMMUNICATION FROM DOCT. SCUDDER,
DATED AT PANDITERIPO, APRIL 1st,
1833.

Obituary Notices of Native Converts.

DURING the last few months, death has been sweeping off thousands of the people, and has made his first breach upon the church at Panditeripo. Three of its members have fallen victims to the cholera.

Elakun was by caste a barber; and was baptised by the name of Philip. Though born of heathen parents, he neither went to heathen temples, nor contributed to their support, for several years previous to his embracing the Christian faith. As far back as the year 1825, he manifested some religious concern, and for a time attended my inquiry meeting; but it was not until December, 1831, that he was received into the church. During his illness he expressed his confidence in the Savior, and entreated his wife to accept of him. One of the particular requests he made of her was, that his two daughters should not be given in marriage to men of the heathen faith. He was buried in the Panditeripo grave-yard, in the same grave with his only son. For this son, on the Sabbath preceding his death he seemed much concerned, and mentioned to one of the members of the church, his fears that he would eventually be lost.

Canotte, the sister of Nicholas Permander, was baptised by the name of

Mary. She died on the 15th of January, the day after the departure of our much loved sister Winslow for the heavenly world. I have good reason to hope that they have met; and though of different tongues and nations, have united in the delightful song, "Salvation to our God which sitteth upon the throne and unto the Lamb." In the early part of her life, she was much devoted to her idols. As she attended to the prescribed fasts of the heathen faith, bathed in sacred waters, etc., she had but little doubt that it would go well with her at last; and had it not been for the labors of her brother, she might, humanly speaking, have now been beyond the reach of mercy. Soon after he embraced the Savior, he made special exertions to convince her of her errors; and his labors were not in vain. She left off heathenism and manifested some concern for her soul. There is no reason, however, to believe that she was the subject of a change of heart. In consequence of the ridicule and persecution she had to undergo, or from other causes, a decrease in her good feelings took place. Her attention, however, was again called up to divine things, a short time before her death, as was manifested by her attention to her secret duties, by the concern she manifested for the souls of her perishing neighbors, especially for those of her own household, and by her attendance upon the house and ordinances of God. When the hour of her departure came, she said she was not afraid to die. The only subject which seemed to weigh with deep pressure upon her mind was, that her children and relations were enemies to that Savior in whom she trusted for everlasting life. Her end was peace.

Vylteyampully was a Catholic by birth. He was formerly quite intemperate; but was an instance, I trust, of entire reformation. He was awakened to a concern for his soul a short time after joining our native temperance society, and during the little season of refreshing we had from the divine presence last year. He joined the church in December and died on the 26th of January. He had a very flourishing school, to which about twenty-five Roman Catholic children belonged. His loss is very great, and I know not how it can be made up. My loss, however, I hope has been his gain. The school he taught is entirely dispersed.

When the cholera raged in 1825, I had the pleasure to state, that but few children had fallen victims to it. Such a statement I cannot now make. From inquiries made, (and one or two schools

have not reported,) it appears that twenty-nine have died. Among these are numbered two which I hope are safely lodged in the bosom of the Savior. As their cases are calculated to encourage all who contribute to our schools, to go forward in their labors of love, it may be well to mention them.

The first who died was a little boy of ten or eleven years of age. He was awakened at one of the general meetings held for children at Oodooville, and gave such evidence of piety, that I had accepted him as a candidate for admission to the church. A few months before he died, he wrote me the following letter, translated from the Tamul.

"Your servant Carnapathé requests the Rev. Panditeripo Iya to receive me into the church. My mother persecutes me much. Who will do charity for me, she says, in anger, and refuses to give me my food. My brother gives me my food. I think my brother does not give me my food, I think God gives it to me. No matter how great my trials may be, even though I die, I trust I shall love Christ. If I join the church, my mother says, I may be in Panditeripo; but I shall not be here. To this, I say, do what you please to me, though you kill me, I will join the church."

His brother, who is a member of the church, informs me that he opposed the heathenish doings of his mother in his behalf, during his last illness, saying, "Why do you make offerings for me? I do not worship idols, I worship Christ my Savior. If it be his will, I shall continue here a little longer, if not I shall go to Him." The last words he uttered were, "I am going to Christ the Lord." He regretted that he had not been baptised.

The other was a little girl belonging to the New York Wall-street school, about eleven years of age. She was the daughter of Eliakim, of whom I have before spoken. Her Tamul name was Chonnapputtee. She received the name of Harriet, when her father presented her for baptism. It appears from information she gave me during her last illness, that she also was awakened at one of our general meetings for children at Oodooville. Her seriousness was manifested by her conduct. At home, I learn, she was in the habit of calling her father and mother and others together, to read the Scriptures and pray with them. She has been known not unfrequently to hold a meeting with her associates in the school, address them upon their soul's concerns, and read and pray with them. She met with much opposition in the course she pursued at home from her

grandfather, who was a very wicked man, and whose measure of iniquity was filled just a week before she died. He was one of the five who died in that house within eight days. He has been known, while she was attending to the duties before mentioned, or after she had finished, to seize her by the hair of her head, drag her about and beat her, and order her not to pray again. He also forbade her conversing with him on the subject of religion. His attempts to stop her failed. She told him that God was to be obeyed rather than man. I was much pleased with a little occurrence which took place at her house the night previous to the death of her father and brother. She, with her younger sister, came near the place where we were, and without saying a word to me, or, as far as I know, to any one else, kneeled down and prayed. Her sister followed immediately after she had concluded. She was seized with the disease the night after her father's death. I visited her repeatedly during her illness. She expressed a strong confidence of going to heaven through the blood of the Lamb. Her mother informs me that she prayed audibly a little before she died—the last act she ever performed with her voice.

On a review of what has been stated, may we not say, that heaven has been enriched by the spoils which have been wrested from the hands of the great adversary of souls. And is this not an abundant encouragement for the American churches to go forward in their labors of love among the heathen? And upon the supposition that they had not as yet been instrumental in doing any other good, have they not been more than paid for all their exertions in behalf of the Gentile world? Methinks they will all respond, Yes—more than repaid. Let them, then, go forward with increased zeal until converts multiply as the morning dew.

During the past quarter, I have had much to do in attendance upon my sick and dying neighbors, especially among the Roman Catholics. My attention to the latter has, I trust, been the means of awakening feelings towards me in those who are spared, to which they were before strangers. May the Lord overrule this circumstance for the promotion of his glory. For several months my labors in the villages except in visiting from house to house have been almost entirely interrupted. I am happy to say that now the disease has for the most part disappeared.

EXTRACTS FROM THE JOURNAL OF MR.
SPAULDING.

THE first extract was written at Tillipally and the remainder at Oodooville, whither Mr. Spaulding removed in consequence of the death of Mrs. Winslow.

Notices of the Schools and Church.

Jan. 11, 1833. According to the accounts of the schoolmasters to-day, twenty children belonging to the schools have died of cholera; eighty-five who were well instructed have left the schools the past year; and of 120 gospels, which were lent to respectable men during the past month, 61 have been read through once, and eight twice. This system of lending gospels for a month, under the immediate care and supervision of masters and helpers, exceeds in interest my expectations.

24. Quarterly communion at Oodooville. Text—"And they took up the body and went and told Jesus." A funeral sermon adapted to the occasion. Twelve candidates were then admitted to our church. The quarterly communion this day has been one of deep feeling and interest. Before the altar were the little churches from our several stations united in one. On the left side of the altar was the new grave of our dear friend and sister Winslow, who but ten days ago was as one of us. Around was our own little circle, all in mourning and yet filled with joy at the admission of so many to our communion for the first time. We could not discern the voice of joy from the noise of weeping, our feelings were so diverse, and at the same time so much excited. For my own part I have looked forward to this season for several months with deep interest in anticipation of our daughter's being admitted to our fellowship, and I have often cast my desires to the great Shepherd, and said in her own simple language, "O Savior, make her the best little lamb in all thy flock." What are we that we should see such a day as this! To be able to say, "This my child was dead and is alive again, was lost and is found," brings home to the heart of a Christian parent, especially if in a strange land, relations and interests which nature can never understand. This my joy is in part full.

"Praised be the Power who gave us,
Truly gave his Son to save us—
Praised the Son who freely came;—
Blessing, honor, adoration,
Ever from the whole creation,
Be to God and to the Lamb."

Mr. Winslow, under date of July 17, 1833, makes a later statement respecting the church at Oodooville.

I had the pleasure of baptising and receiving to the church at Oodooville, on the 2d of June, Myloovaganum, moodeliar, interpreter of the sitting magistrate's court of Mallagum. He is mentioned in the report of our mission for 1832, as a hopeful inquirer. The Lord has, we trust, enabled him, though in the midst of great opposition, to choose that good part which shall not be taken from him. He was received privately, on account of the violent opposition expected from his friends, who form the first families in the district. I attended to baptise and receive him, at his particular request, as belonging to Oodooville. He had been in the habit of attending my preaching, when he attended any. He is a man of sterling character, as well as of the first respectability among the natives, which leads us to hope for good to others through his influence. Indeed some of the students from the seminary, on a visit to one of the islands at a little distance, the other day came back with a request from the people to send them a teacher of Christianity. "We hear," said they, "that the moodeliar of the court at Mallagum has become a Christian; and there is no more respectable man than he. We are ready to do as he has done."

Heathenism of a Schoolmaster.

Feb. 11. In turning a corner yesterday, I came suddenly upon one of my schoolmasters who has been in the employment of the mission for about ten years and has repeatedly been the subject of serious impressions, and sometimes expressed a wish to join the church. He was, however, completely marked with ashes on his forehead, arms, and breast, in the most heathenish style. I made no pause, but said as I passed, Very well, which is a common salutation. Early this morning he came to my study crying like a child, and begged me to forgive him, saying, "I did not rub ashes of my own accord. While I was eating such a man came and teased me to vexation, and then he rubbed the ashes on me by constraint. You must forgive this first fault. Even Jesus Christ teaches us to forgive." Very well, said I, you know this is not the day for me to look after the schoolmasters, I will talk with you about it when you are all together. You may go. Pretty soon after he went

away a young man of considerable character, who had formerly studied English with us, and was sometime in the service of government, came to see me. As he came in I said, are you well? "Yes sir." What is your errand? "I have come sir." I see you are come, but why? "Nothing special." But what is your object? "Oh I came to see you." Being unable to get an answer, as is generally the case when a man comes for a favor, I said you have perhaps come in behalf of the school-master. "Yes—I wish you to forgive him." But why should I forgive him? "Oh sir you must have pity and forgive this first offence." But do you mean that this is the first time he has rubbed ashes and lived as a heathen, or that this is the first time I have caught him in this offence? "The first time you have caught him sir." Very well, I shall not lay this up against him, because I have always feared that he was a heathen at heart. All I shall do is to put another master into the school. I expect the people will be displeased, and perhaps you will join with them, but I must do my duty; and if you break up the school the loss falls on your own heads. If I pass by such a fault, I not only become a partaker of the sin, but lose all my influence over the masters and among the people. If I do not walk uprightly, where is your trust and what will the people say of me? What think ye? are the missionaries doing good or evil? "A great deal of good—no evil," was the reply. Then what do those do who oppose us, and what do our masters do when they break our rules and teach the children heathenism by their example? Say, will you be on our side to do good and try to save this people, or will you side with them and all go to ruin together? "I will be on your side to be sure," said he.

Deplorable Destitution of Honesty and Morality.

14. Went to Batticotta to attend the quarterly meeting of the *Moral Society*. The subjects brought to our notice were 1. The ill effects of lying. 2. The inducements or temptations to lying. 3. The most common kinds of lying. 4. Breach of promise. 5. The importance of speaking the truth, and of being upright. 6. Common methods of cheating and deceiving.

It will not be thought an overstatement to say, There is no honesty in the land—if one half of what was stated to-day, as being well known fact, is true. Under the last head, the following

things were mentioned as common and notorious. Borrowing money with the expectation, if not hope, that the lender will die, so that they may be able to keep the borrowed goods to themselves; buying with a large measure and selling with a small one; using unequal weights for the same purpose; taking advantage of necessity to exact exorbitant and unlawful interest; removing landmarks or hedges from year to year, for the sake of enlarging their own fields and grounds; detaining pledges, though the money borrowed in consideration of the pledge may have been returned; and when the pledge is large, compared with the value borrowed, the lender continues to keep the whole; besides, it is not uncommon to make pledges of brass instead of gold. Merchants show samples of a good quality, and then measure or weigh out such materials of a much poorer quality. False deeds or bonds are forged, and prosecutions are carried on upon false accusations and by false witnesses. Native doctors take advantage of the sick, and exact five dollars for the purchase of medicine, whereas they often never spend one fifth of what they receive for the use of the patient. Gooroos and brahmins cheat the people directly by making ceremonies for the dead and for many other things, and take advantage of their superstitions and fears by threatening the displeasure of the gods, or the destruction of themselves. Undertakers build houses with untempered mortar and poor timber. Many seek offices under government for the sake of making gain both from the government and from the people too. This list of crimes, said one of the native speakers, might be drawn out two or three days, and then not be exhausted.

So far as my experience is evidence, the immoralities here mentioned are only a part of the more prominent and common among this people, even under this general head of lying and deceiving. They talk of honesty and truth as much as other people, but in practice they know neither. In small things as in great, and in great as in small, they have not the least regard to either. One example will show the whole. A few days since I called at the house of a headman, whose wife was some months ago sick of the cholera. She got well. She said to me, "Through the favor of God and the use of your medicine I have got well. I will not worship idols any more. See here, I have got no sacred string on my arm, as I used always to have, and as the heathen have." A few days after

this, I called again and observed, as she ran into the house hastily, that she had ashes on. I called to her, saying, I have a question to ask. She replied, "coming—I only came in to get a mat for you to be seated." She brought out the mat, but had taken care to rub off the ashes. How is it, said I, that a person who will not tie the sacred string on the arm still rubs ashes? "Oh," said she, taking hold of one of her feet, "I have a very bad rheumatism in my foot and the doctors told me that if I should rub ashes it would get well." What! Did the doctor tell you that rheumatism in the foot would be cured by sacred ashes on the forehead? "Yes." What skilful doctor told you that? "Chillaly doctor." What? A Roman Catholic doctor (for he is a Catholic) tell you to rub ashes? "Yes." Very well; then I have another question. If the doctor told you to do this to cure the rheumatism, why did you rub it off as soon as you saw me? Without the least hesitation or confusion she replied, "It is a little better now than it has been."

This disregard to truth and consequent dishonesty is seen in every thing, and is no less common among people of rank and property, than among the poor; is alike in courts and in market-places; and what is the most surprising is, that if you detect them with your own eyes, and fall upon them suddenly they are never discomposed; will deny so coolly and perseveringly, that you begin to doubt your own senses, or will give so good a reason as to convince you there was no intentional dishonesty.

March 12. Agreeably to previous arrangements, Mr. Meigs having removed to Tillipally and I to Oodooville, I spent the day at Tillipally and gave over into Mr Meigs' hands the records of the church, of the native free schools, etc. The more important statistics are as follows:

Church members now at the station each having the Bible in six volumes, 23. Native free schools, 17; Readers in these schools about 200; each of whom has some portion of the Bible to read daily. Of these were present to-day, 123. Of all the children in the schools, those who gave their lessons this month, 741.

This is only about two thirds of all, as they are yet a little affected by the cholera. I went to Tillipally in August 1828. Since that time *twenty* have been received at that station to the church; and as about half as many have removed their connection to other stations, the

resident members are but little increased in number. Thirteen children have been baptised—two have died and one been excommunicated. I feel thankful and grateful that so few deaths and so few cases of discipline have occurred during my residence at this station; that I leave all the little church, so far as I know their feelings, in love and good harmony with each other; and that notwithstanding the broken state of the schools, occasioned by the cholera, for several months past, they are now so far restored that about 400 attend on the Sabbath.

Choctaws.

EXTRACTS FROM A COMMUNICATION OF MR. WILLIAMS.

Obituary Notices of Native Church Members.

Mr. Williams makes the following introductory remark.

I send a few brief notices of some of the departed members of the church at Bethabara. The whole number that have deceased is sixteen; two during the first year, nine in 1833, and five already since this year commenced. Respecting them all, I can say, I mourn our loss, but joy in the hope that it is their unspeakable gain. I regret that I have not taken pains to collect, and to remember facts concerning more of them. In truth, however, I was often so situated, on account of sickness at or near home, as to be unable to visit my dear people on their dying beds; especially as several of them lived and died many miles from me.

Ishlanakahaicho was a man who in his old age heard for the first time of Christ; believed, united with the people of God, and has been for four or five years an elder in the church. He was allowed by the last treaty a pension from the United States for services rendered in the war of the revolution. He held the office of a captain, until a few months before his decease; and was, I believe, almost universally respected by those who knew him. This is, alas! in this country, too seldom the case—that old age is honorable. The piety of this man was nor inactive, nor was it assuming. While numbers were overcome by various temptations, he stood the fiery trial mostly unharmed. At a time when men's souls were tried, about four

years ago, I saw him leaning upon his staff, tottering with age and infirmity, plead in defence of the gospel, before a large number of his benighted countrymen, who had met in council expressly for the purpose of putting it down. His standing as a head-man, his venerable appearance, the strength of his arguments, and the pathos with which he uttered it, seemed to make an impression even on some of the unfriendly party.

On the 11th of January last he died, much beloved of his Christian brethren for his piety. I knew not of his illness, which must have been short, as he spent the Saturday night previous with us in usual health, and attended meeting on the Sabbath. The report of guns that morning at his late residence, three miles distant, gave notice that some one had died. He had appeared to be setting his house in order as to his worldly affairs, and conversing freely about his latter end, steadfast in the faith. I looked upon him as a pillar in the church. His sickness was so short, that scarcely any one out of his family were apprised of it in season to visit him. He said to some of his family about him, soon after he was taken ill, "I know not whether I shall survive this: perhaps my heavenly Father will call me now; but I know not. He knows how this sickness will terminate." At another time he said, "Though I die, I hope to go to a good world above. I have endeavored to serve my God, and to call upon his name for mercy, in and through Jesus Christ who died for me. My meditations are now upon him, as I lie here in distress. When I die, do not mourn and make yourselves miserable on my account. Though you may weep when you put my body in the grave, let that suffice. Attend to your business, and mourn not for me."

Hotonah, a young widow, who was hopefully converted to God some time last summer, and had set her face as a flint Zionward, was called at a moment's warning from time to eternity. On Sabbath, February 9th, I met a pretty full congregation, and had occasion to mourn with them over her who had been torn from us by the messenger of death during the week. She was present at meeting on the previous Sabbath, and heard with solemnity my remarks on the uncertainty of life. Her death was, I trust, that of the righteous. I visited the afflicted family and learned some particulars respecting her decease from her parents, with whom she lived. They appeared to bear the stroke with Christian

composure, and to mingle their tears with prayers and songs of praise.

They informed me that early in the morning, two days before her death, they were speaking about their labor, when she suddenly spoke and said, "I shall not assist you in planting; I am going to die." A kind of stupidity, followed by uneasiness and soon after by spasmodic affections, were her first symptoms of disease. She said, "I shall die this day, I wish to see my child and my brother," who were at school. They were sent for. In the meantime she said, "Father, mother, I go before you to the good world. We, as a family, have lived together in peace, trusting, and loving our heavenly Father. I will salute you all for the last time," (calling upon them to take her by the hand,) "I bid you adieu until the judgment day; then we shall meet and salute again." Her child was brought. "Salute me, my child," (i. e. shake hands,) "I do not cast you away from me; I only go before you to heaven. Follow me, my child—do surely follow me. My father, my mother, mourn not for me. I go not mourning, or in sorrow; I die rejoicing: it is well with me." Numbers of her Christian and other friends came in. "Oh all of you, salute me. Let us bid a last farewell, until we meet at the last great day. All ye who trust in the Lord, be earnest, diligent, and follow me; let all who hear of me, pray for me."

In the evening, as her end drew near, N., one of the elders of the church, came in, and inquired if she knew her heavenly Father still. "Yes, I know him still. Oh sing, sing the heavenly song, all of you." Several Choctaw hymns were sung, in which she joined with her dying breath; and when her voice had failed, her lips still continued to move, until her happy spirit took leave of its crazy tenement. Peace to her memory. Let me die the death of the righteous, and let my last end be like hers.

Asht-a-ho-hli died March 28th, 1834. She had been sick a number of weeks; and was occasionally distressed in mind on account of her wicked and drunken husband, who sometimes treated her ill. At such times, when able to crawl into the woods, or to some secret place, she would, in the bitterness of her grief, seek consolation in prayer to her heavenly Father. When her husband left home, on a long journey, she remarked, "It is well for me, for now I shall be able to think of Jesus without interruption. She seemed to think, almost from the first, that she should not get well; as she

remarked to one of the brethren in the church, "I think the time has come when we must part. Though we have often seen each other here below, I expect my Father above is about to call me home." F., one of the elders, called upon her and inquired if she still remembered Jehovah, the God and Judge of all. "I know, I remember him still. I have indeed sometimes almost forgot him as it were; but I now thus lie praying unto my Father above." To another of the elders she said, not long after, "I continue to pray with my inward heart to God. I am not anxious about this world; it is the will of my heavenly Father that I die, and I think it will be well with me." She was taken by her friends from her home to the house of an Indian doctor, where she was kept much of the time. Once while there she remarked, "Although I am here what does it avail? I might as well be at home, and think of and depend upon my God and Savior alone for relief. If he will that I live, it is well; or that I die, it is also well." While she lay at the pretended doctor's house, I visited her, and perceived that her end, humanly speaking, could not be very distant. My heart was troubled with sympathy for her sufferings, so far as it related to bodily distress, and the total want of every thing to make a sick bed comfortable. But it was, on the other hand, refreshing to read in the expression of her eyes and of her whole countenance, that peace of God which passeth understanding; and to hear from her own lips her dying testimony in behalf of the gospel and the love of her Redeemer. "Oh my brother," said she to me, "I do rejoice very much to see you. You see me here in great bodily distress, yet happy in my soul. Jesus helping me, I love to lie thus and think of him. I think I shall see him soon. I am willing to go when he calls me away. He alone is the object of my desire. I lift my heart to him in prayer." With joy beaming in her countenance, she listened while I endeavored to assist her meditation still more, and to address the throne of grace. Once, while at her own house, some of her Christian friends united in prayer and praise around her sick bed, which greatly comforted her. "Oh this is sweet; it is good; it makes my heart glad." Some of her last words, before reason departed from her, were "Oh that Jesus would save me! Oh my Jesus, save me."

Bushtopunne, a captain, or head-man of a settlement about twenty miles west of this station, died on the first day of April, 1834, after a severe illness of

about three weeks. He had been a member of the Mayhew church, and adorned his profession by a Christian life. Being one of the first emigrants, he united with this church at the time of its organization: and though one of the principal men among his countrymen, and possessing rather more property than is common, he appeared to walk humbly with God. During the prevailing sickness of last season, he was called to bury his wife, who died expressing a joyful hope of a glorious resurrection. This hope in her case buoyed him up under his afflictions; so that he could, while speaking of her, smile through his tears. While sick, he sent quite here, first for one of the elders to visit him; afterwards he sent again for Doct. Wilson and myself. On our arrival I asked him if the thoughts of Jesus were comfortable to him as he lay there. To which he replied, "I do not see him yet: Oh that I could see him." Subsequently he remarked, "I have no choice whether to live or to die. I leave all to God. I feel no attachment to this world." When we were about to leave him, I reminded him of the dying words of Jesus—"Father, into thy hands I commend my spirit;" when his sunken eyes instantly filled with tears of tenderness and joy, and his lips quivered from the inward emotions. He remarked to the elder from this neighborhood who visited him, that he was conscious of much unfaithfulness, that his heart had not been devoted to God as it ought to have been. He was enabled, however, to rely upon the merits of Jesus, and was resigned to the will of his heavenly Father concerning him. The loss to his now orphan children, and to his people, will not soon cease to be felt. Honored as a ruler, esteemed as a citizen, and beloved as a Christian, his death has indeed made a breach. But surely hath not God a right to do what he will with his own.

Church at Bethabara.

Mr. Williams adds—

We had a sacramental meeting of this church on the fourth Sabbath in March, at which I was assisted by brother Wilson. It was a refreshing season to God's people. About one hundred church members came around the Lord's table, after receiving into their fellowship eleven adults, all Choctaws; five of whom were never before connected with any church; having, I hope, found the Savior

since they came to this western wilderness. As one of our elders had deceased, another worthy man was elected to that office and solemnly set apart for the service. Ten infant children were dedicated to God by their parents in the ordinance of baptism. Verily God is good to Zion.

EXTRACTS FROM A LETTER OF MR. WILSON, DATED MAY 13TH, 1834.

Mr. Wilson, after residing more than a year among the Arkansas Cherokees, removed to the Choctaw country during the last winter, and has commenced a station, near Little river, seven miles from Wheelock, and twelve from Bethabara.

Commencement of his Labors among the Choctaws.

As it respects my labors among the Choctaws, the Lord seems to be favoring me. You know something of the difficulties which your missionaries have to encounter in settling in the wilderness, and commencing their labors among an ignorant and prejudiced people. In my last I think I mentioned the situation I had selected for my station. Since that time I have been living pretty much in the woods, finding it impossible to get any person to assist me in putting up a house until lately.

My house is log, one story high, and but fifteen by seventeen feet. It may be completed in the course of two weeks. I have slept in it for two weeks past, without door, floor, window, or chimney; and now I write to you from under my own roof, seated on the end of a log, with a box before me for a table.

The people among whom I am settled are of the least improved part of the nation. They have thus far been decidedly opposed to the gospel; and in the old nation, were among the most bitter opposers with whom the missionaries had to contend. There is no regard whatever paid to the Sabbath; and but very few of them know when it comes. A great many of them have emigrated lately, and are in a suffering condition, having forfeited their rations by not coming in proper time. In settling among this people, I consulted first with the United States commissioners, and from them procured a letter of introduction to the Choctaw agent. After securing his approbation, and a full and unlimited license to settle in any part of the Choctaw nation I thought proper, I merely made

known my intention to two or three of the principal men, and then selected my place, without meeting the people in council, or making any show or exciting any feeling.

After becoming gradually acquainted with many of the people, and visiting a number of their sick, notwithstanding the precaution I had taken, I found that the fears and jealousies of many were excited and whispers were going among some of them that as I had come to introduce religion among them, I had better be put out of the nation. I paid no attention to this; but in a few days paid a friendly visit to the man who had been elected chief of this party. I stated my object in settling and by what authority I had come. I had a very friendly interview with him, proposed having a meeting of the people of the neighborhood, to whom I would make proposals for establishing a school; to all which he readily consented. I have just returned from that meeting. I think with some humble sense of my obligation to God. Every thing was as favorable as I could possibly have wished it; not one objection—not one expression of angry feeling or dissatisfaction. I told them plainly my object and determination, not only in reference to practising medicine, but also in establishing schools and preaching the gospel. All professed to be perfectly satisfied, and came forward to shake hands. I have now the prospect of opening a large school, close by my house, to be taught by my interpreter, who is a pious man and a good scholar. The English and the Choctaw are both to be taught. I expect the school to commence on Monday next.

I have preached several times in the neighborhood where I have settled; but as yet very few have attended. I preach regularly once a fortnight, about eight or nine miles from this, where there is a very different state of things; and where the gospel for some time has occasionally been preached by Messrs. Wright and Williams. There, I expect, if spared until next Lord's day, to organize a little church, and administer the Lord's supper. Oh may his holy Spirit be with me on that day.

EXTRACTS FROM A LETTER OF MR. WRIGHT, DATED AT WHEELOCK, MAY 14TH, 1834.

Preaching and Congregations—Church.

It is estimated that somewhat more than 15,000 Choctaws have removed from their old

country east of the Mississippi to their new country on the west; and that about 3,500 still remain in their former territory.

At Wheelock there is public worship statedly on the Sabbath. When I am absent, a native, who has been recently set apart as a catechist, conducts the meeting. The congregation varies from 20 to 80. Besides Wheelock there is public worship on the Sabbath at Mr. Moulton's and at the meeting-house on Red river, where Mr. Hotchkin preaches. At the last mentioned place most of the members of the Wheelock church reside. The congregation there varies from 30 to 100. The weekly prayer-meetings are attended by from thirty to forty. The congregations both at Wheelock and at Red River are about as large as they were a year ago; and what renders them the more interesting, they consist almost entirely of full Choctaws, with a few of mixed blood. Several white men and a few blacks are occasionally present on the Sabbath.

During the spring I have preached a few Sabbaths at Fort Towson, about eighteen miles from Wheelock. The last time I was there six of the soldiers attended an inquiry meeting. A temperance society has been formed in the garrison, consisting of 28 members.

The church at Wheelock was organized December 9th, 1832, and then consisted of 41 members. Since that time 30 have been added, making the whole number 71; of whom six are whites, one an African, and 64 Indians; thirty-eight are males and twenty-three females. Of these sixty-one had been members of the church in the old nation, and ten for the first time professed their faith in Christ. Seven have departed this life, and it is hoped sleep in Jesus. One young woman, who has been propounded to the church, was called away before she had an opportunity of publicly professing her faith. It is trusted she died in peace. Five others who had been members, and who would have united again had they had an opportunity, were also removed by death. One has been excommunicated, and five are under discipline; leaving 58 in good standing.

Five native members of the church at Goshen remain behind in the old nation and fifteen who had been members of that church or the one at Emmaus, have not yet united with the church since they came to this country. Probably some of them will yet be brought in, and others give too painful evidence that they never belonged to Christ's fold.

In regard to the moral and religious character of the members of the church, I am pleased to state that their walk is generally such as to afford evidence of piety, although there is now a very low state of religious feeling. Perhaps the following statement will account for the present languid state of the church. During the first year after their arrival they were destitute of the means of grace, not having had preaching more than two or three times. They indeed kept up meetings among themselves on the Sabbath till the sickness rendered it impracticable. When I arrived in October, 1832, I found the long discontinuance of the means of grace, and their protracted sickness had produced a temper of mind which it was painful to witness. During the following winter, as my own health was feeble and no place to hold public worship but the open air, the meetings were irregular and thinly attended. In the spring of 1833 the congregation greatly increased, an interesting Bible class and Sabbath school were formed, and our hopes were much raised. Scarcely had this animating prospect begun to encourage our hearts, when the sickness commenced and prostrated all our hopes. Our Bible class and Sabbath school ceased, and finally public worship on the Sabbath was suspended several months. After it was resumed, the congregation continued small through the winter. It has increased again, and is now as to numbers about what it was when the sickness commenced last summer. I fear, however, there is less Christian feeling among the members of the church, than there was at that time. The church is strictly a temperance church.

Common and Sabbath Schools.

In regard to schools, but little has been done among the people to whom my labors are especially directed. Mrs. Wright commenced teaching a school a few weeks since, but was obliged to relinquish it on account of her feeble health. I intend to procure another teacher as soon as practicable, that the school may be in operation. The school here I think would consist of from 30 to 50 children. Miss Burnham has also commenced a small school at Mr. Hotchkin's. The people on Red River, about six miles below Mr. Hotchkin's, and about the same distance from Wheelock, are very desirous to have a school, and a suitable teacher is much needed.

There are now four Sabbath schools in operation, one at Wheelock, one at Moulton's, one at Mr. Hotchkin's, and taught by Miss Burnham and Mrs. Hotchkin, and one at the meeting-house on Red River. The average number who attended at Wheelock is from 30 to 35; at the other place somewhat less.

Mr. Moulton, under date of May 3d, writes respecting the commencement of his station, called Bethel, and the school connected with it—

I have settled in a neighborhood which is on the dividing ridge between Red river and Little river, about six miles from Wheelock and four or five from Mr. Hotchkin's. The people of the settlement appeared to be anxious for a school, and requested me to come and live with them. The settlement is pretty dense and contains a larger number of children, perhaps, than any other belonging to the Six Towns or Chikasahe people. As most of them had received little or no instruction from our missionaries in their old country, it was thought important to comply with their request, and thus open the door for preaching the gospel among them. I accordingly began to prepare a station here about the first of January. More than a week ago, at the close of a sermon by Mr. Wright, I requested the people and especially the children to meet and form a Sabbath school. More attended than I expected. Forty read, twelve of them in the Testament. I then requested the children to meet here on the week days, and told them I would hear them read. The third day twenty-five attended and the next day thirty. In all thirty-six have attended, of whom twenty-six began with the alphabet.

Osages.

EXTRACTS FROM A LETTER OF MR. JONES, DATED AT HARMONY, APRIL 2d, 1834.

Indians West of the Osages.

THE Pawnees, of whom Mr. Jones here writes, are the band occupying a country on the Platte river.

Last winter I had the pleasure of preaching twice to the Pawnees, and was highly pleased with the attention which they gave to the word of life. In

some respects they appear to be a different people from the Osages. This difference is probably owing principally to the little intercourse which they have had with white men. Their agent informed me that they were very desirous to have a school among them, and they warmly invited me to go with them to their country. When I told them that this would be impossible, they earnestly solicited my aid in procuring some one to go and teach them and their children. From the best information I can obtain, I have little doubt that they would be much more ready to receive the gospel than those tribes which have had more intercourse with white men.

The agent just referred to and one of the United States' commissioners, appointed to make arrangements for the emigrating Indians in this quarter, passed through this place, some months since, with about forty Indians—Omahaws, Otos, and Pawnees. They were chiefs and braves, empowered by their respective tribes for making peace with the Osages, Kansas, etc. I preached to them as they went and returned, and have seldom had a more interesting meeting with any Indians, than I had with them on their return. It would be exceedingly desirable that the heralds of salvation should go before that debased class of men who go among Indians, having it almost their only business to debase and destroy them. The Osages, fifty years ago, no doubt, had the utmost confidence in the whites; but now they have none. Their prejudices, like an impregnable wall, completely surround them; and, were it not for the wonder-working power of God, we might suppose them utterly beyond all hope of ever being brought to taste the sweets of civilization and religion. We would rejoice and give thanks that God wields a weapon which the enemy can neither gainsay nor resist. The sword of the Spirit, in his hand, is able to put to flight all the armies of the aliens. More of the naked truth of the gospel is greatly needed; yes, more preaching must be done, or all our efforts for the Indians are in vain. Schools are good in their place; but they are poorly prepared to stand in front of this spiritual contest. May the Lord send more missionaries to the Osages, with the Bible in their hands, and its sacred principles deeply wrought in their souls. Let preaching be their whole business; or let so much of their time be devoted to this work as shall be consistent with their learning the language.

School at Harmony.

The persons referred to in the following paragraph are pupils from the mission school, who have gone through the ordinary course of instruction and left the mission family. Possessed of few of the means of living decently and comfortably, with few incentives to industry, and constantly exposed to the influence of bad example, and numerous powerful temptations, they are in imminent danger of sinking down to the degradation and vices of their people.

It is a time of intense anxiety with us in respect to those young families who are now settled about us. We have not the means to do much for them, and without something being done, we fear the worst of consequences. These families will now be yearly increasing. We pray for their future prosperity, but we can hardly hope for it while things remain as they now are. I have pleasing intelligence from those children of the Delaware tribe who have left us. Eight out of thirteen are hopefully pious, and sustain high characters, when compared with the rest of their tribe.

The state of our school in a religious point of view is rather gloomy. To-day I have resumed my separate meeting with the scholars. They appeared to give encouraging attention. We still pray and hope for another revival.

Ojibwas.

EXTRACTS FROM A LETTER OF MR. BOUTWELL, DATED AT LEECH LAKE, DEC. 18TH, 1833.

It was stated at p. 57, that Mr. Boutwell had proceeded to Leech Lake to commence a station among the bands of Ojibwas belonging to that quarter. He gives the following account of his

Reception by the Indians.

I arrived at this place October 3d. Passing, for the present, in silence the particulars of my voyage, I will proceed directly to give you some account of my reception. When I arrived, the men, with few exceptions, were making their fall hunts, while their families remained at the Lake and in its vicinity, to gather their corn and make rice. A few lodges were encamped quite near. These I began to visit, for the purpose of reading,

singing, etc., in order to interest the children, and awaken in them a desire for instruction. I told them about the children at Mackinaw, the Saut, and at La Pointe, who could read, write, and sing. To this they would listen attentively, while the mother would often reply, "My children are poor and ignorant." To a person unaccustomed to Indian manners and Indian wildness, it would have been amusing to have seen the little ones, as I approached their lodge, running and screaming, more terrified, if possible, than if they had met a bear robbed of her whelps. It was not long, however, before most of them overcome their fears; and in a few days my dwelling (a lodge which I occupied for three or four weeks) was frequented from morning till evening, by an interesting group of boys, all desirous to learn to read, sing, etc. To have seen them hanging, some on one knee, others upon my shoulder, reading and singing, while others, whether from shame or fear, I know not, who dared not venture within, were peeping in through the sides of the cottage, or laying flat upon the ground, and looking under the bottom, might have provoked a smile; especially to have seen them as they caught a glance of my eye, springing upon their feet and running like so many wild asses colts. The rain, cold, and snow were alike to them, in which they would come, day after day, many of them clad merely with a blanket and a narrow strip of cloth about the loins.

The men at length returned, and an opportunity was presented me for reading to them. The greater part listened attentively. Some would come back and ask me to read more. Others laughed, and aimed to make sport of both me and my book. I heeded as if I understood not. I had been laughed at and called a fool before. Besides, I remembered to have read the "servant is not above his master." The second chief, [Riji Osaie] the elder brother, as he is called, now returned. This chief, though nominally second, is really the first in the affections of the band. He is a man who courts neither the favor nor fears the frown of his fellow, but speaks independently what he thinks. One morning, after breakfasting with us, I said to him, I have come to pass the winter with your trader, and I thought I would teach some of the children to read if their parents were pleased. "It is a good thing to instruct the children, and I do not think an Indian in the whole band can be displeased, or say a word against it," re-

plied he. A higher object than this, even this man could not appreciate at present. This was all, and even more than I anticipated from him, knowing, as I did, something of the past history, as well as present disposition, of the band. A few days after, as an Indian was leaving with his family for his winter hunt, he came and asked me if I should be pleased to have his little boy, a lad of ten years, remain with me? Certainly, replied I, if I had the means of feeding him. The trader sitting by kindly offered to feed the boy, and the father left him in my care saying, "If you will teach him to read as the whites do, I should be so glad I do not know what I could do for you." He is a lad of much promise, enthusiastically fond of his books, and often expresses a strong desire to learn to read English. It is but about six weeks since he first saw a book in his own language; yet he now reads and spells in two syllables, counts 100 in Indian and 40 in English; repeats and sings several hymns in Indian, and is committing the ten commandments. The like request was made by one or two others, but I had no means of my own of either feeding or sheltering them.

You are now prepared to hear me say, from what I have seen, and so far as I am able to judge, the Lord hath opened a door, and is apparently preparing the way for you to occupy this field as soon as you can furnish the men and means. In my opinion, the sooner you occupy it the better. The question has often been put to me by Indians, "Will you leave in the spring?" "Will you come back again?" The only reply I could make, (but to an Indian, of ambiguous interpretation,) was, The Lord willing, I will return or send some other person. That there are individuals who would be unwilling to have their children instructed at present, I have no doubt. I am not without hope, however, that by kindness and a judicious course of conduct, their prejudices would soon give way. I am equally confident also that there are individuals in the band, and trust a goodly number, who would be highly pleased to have a kind and judicious missionary located here.

Numbers—Habits of the People.

In relation to their numbers and locality, my journal now in your possession may perhaps give you all necessary information. Including the small band on Bear Island, excluded from the estimate, there are at least 800 souls belonging to

Leech Lake. The Winipeg and Upper-Red-Cedar-Lake bands are distant but a day's march, and the Red Lake band but three days march; which in this country, and by an Indian, is not a matter of reckoning.

The means of subsistence which the country affords are not inconsiderable. These are fish, corn, and rice, and they are the almost entire dependence of the traders. Fish is the principal. Not less than 30,000 were taken this fall for the winter supply of the four houses here. They are called tillibeas, the only name save the Indian [Etonibins] that I have ever heard. They will average from one to three pounds as they are taken from the water. The manner of curing them is merely to hang them in the air to freeze—a simple rather than a safe way. The trader with whom I pass the winter has now upon the scaffold about 10,000. For two weeks past the weather has been quite warm, and he fears as do his neighbors, that we shall not be able to use them. If fish fail, to say the least, we shall all grow poor, if we do not some of us go hungry. There was comparatively little corn raised the past season by the Indians, perhaps 150 bushels. They are now in the habit of exchanging corn and rice with their traders for strouds and blankets, which, happily for the Indians, have taken the place of liquor, which is now a prohibited article in the trade. I am credibly informed that the exceptions were rare in which an Indian would not give his last sack of provisions for whiskey. Wild rice, an article of much dependence among the Indians, nearly failed the past season on account of high water. Hundreds of bushels of this excellent food are often gathered from the small lakes in the vicinity, and from the deep bays of this lake. No where, between Lake Superior and the head waters of the Mississippi, has the God of providence so bountifully provided for the subsistence of man as here. In addition to rice and several species of fish, which this lake affords, the soil is also of a rich quality, and highly susceptible of cultivation. All the English grains, in my opinion, may be cultivated here. At present, an Indian's garden consists merely of a few square rods, in which he plants a little corn and a few squashes. Very few as yet cultivate the potato—probably for the want of seed. Fish, instead of bread, is here the staff of life.

The traders here have found it impracticable to keep any domestic animal, save the dog and cat. For the least offence an Indian here will sooner shoot a

horse or cow for revenge, than a dog. Still a missionary by the second or third year will be better able to judge, than I now can, with how much security he could make the experiment.

If the Indians can be induced by example and other helps, (such as seed and preparing the ground,) to cultivate more largely, they would, I have no doubt, furnish provisions for their children in part. If a mission here should furnish the means of feeding, clothing, and instructing the children, as at Mackinaw, I venture to say there would be no lack of children. But such an establishment is not only impracticable here; it is such as would ill meet the exigencies of this people. While a mission proffers them aid, they should be made to feel that they must try, at least, to help themselves. It should be placed on a footing that will instruct them in the principles of political economy. At present there is among them nothing like personal rights or individual property, any further than traps, guns, and kettles are concerned. They possess all things in common. If an Indian has any thing to eat, his neighbors are all allowed to share it with him. While, therefore, a mission extends the hand of charity, in furnishing the means of instruction and occasionally an article of clothing, and perhaps some aid in procuring the means of subsistence, it should be only to such individuals as will themselves use the means so far as they possess them. This might operate as a stimulus with them to cultivate and fix a value upon corn, rice, etc.; at least with such as care to have their children instructed, rather than squander it in feasts and feeding such as are too indolent to make a garden themselves. It will require much patience, if not a long time, to break up and eradicate habits so inveterate. An Indian cannot eat alone. If he kills a pheasant, his neighbors must come in for a portion, small indeed, but so it is. As it respects furnishing them with seeds and implements of husbandry, this may be done, but only to a certain extent. An Indian would most surely take advantage of your liberality. Every one would come, the last expecting to be served as well if not better than the first. The mention of a single fact may throw sufficient light upon this trait in Indian character. While at Sandy Lake, on my way here, I presented a little boy with a shirt. Not half an hour after he had gone out, no less than half a dozen others came for the same favor. But more, I have known boys who had a

shirt pull it off, and throw it aside, while they would come expecting to get a new one, in case you had made a present to one who had none. They are so jealous that the utmost precaution must be observed in making a present of the least article to one that you cannot make to another.

So far as my observation extends, polygamy is more common among this band, than any other with which I am acquainted. Not only the chiefs, but all the best hunters who are able to clothe, in their miserable manner, more than one woman, keep from two to five. One individual keeps three, who are sisters; and this not being sufficient, has a fourth woman.

China.

EXTRACTS FROM LETTERS OF MESSRS. BRIDGMAN AND TRACY.

Labors and Prospects of the Mission.

ALTHOUGH the Lord in his providence seems to have wonderfully prepared the minds of the Chinese to receive and read the Scriptures and other Christian books and tracts, and to some extent to have opened the country to the entrance of Christian missionaries, there are still many embarrassments attending missionary labors there, and much uncertainty as to the result. The laws of the empire strictly prohibit the introduction of such books; and while these laws are not known to have been recently enforced, either against those who have put the books in circulation, or the subjects of the empire who have received them, yet the government is not known to have in any measure departed from its exclusive policy, or become pledged in any manner to tolerate such proceedings. The missionaries have no security for their persons, other than the overruling power of the Head of the Church, and are liable, at any moment, to be arrested in their labors and driven from the country. Still, from what has already taken place the churches should undoubtedly take courage, and send laborers into this great harvest field; and missionaries, humbly relying on the divine protection, should be ready, with Christian faith and enterprise, to enter every avenue, and avail themselves of every opportunity for making known the gospel to those benighted and perishing millions, hoping that, with the accompanying influence of the Holy

Ghost, the word of the Lord will have free course and be glorified in China. Prayer should be incessantly offered that the missionaries in that quarter may possess the spirit of apostles and martyrs, and have wisdom and firmness imparted to them for every exigency.

Mr. Bridgman, writing from Canton, under date of March 4th, remarks—

Afa goes on with the publication of tracts, and more or less are getting almost daily into circulation. We have satisfactory evidence that the Chinese here are as willing to receive books as they are at Bankok, or on the coast; but in our particular situation it is difficult to determine how, and how far, it is right to proceed in circulating them. These questions can be settled only by experiment; and God willing, the experiment will be made.

Mr. Gutzlaff is daily expected down from the coast—and will go from here to Singapore—but for a visit only. By last accounts, both books and medicines were in as good demand as ever.

Mr. Tracy, under the same date, writes from that place—

Whenever I think of the state of things here, my heart is pained within me—the people eager for books, books containing the bread of life—we able to give them this bread, but forbidden by the laws; and if we do it, we are culprits in the view of those laws, and the punishment may come upon some innocent Chinese, and cost him his life. If this should happen, we should perhaps be stigmatized as murderers. Now what shall we do? What can we do to clear ourselves from the blood of those that perish? We venture to give away a few tracts daily, and our trust is that God, even our God, will restrain the rulers of the people from interfering with our work.

We want scores of men *immediately*. Some year or two at least must pass before one can be prepared to labor to advantage among the Chinese; and I hope, within two or three years, we shall be able to supply a large number of distributors with such books as are most needed. I long to see Christians embarking in this cause, as men of the world, yea, as they themselves do, in other enterprises. I long to see them engaged in it in such numbers as they go out to settle a new territory; and with the same zeal with which they build

rail-roads and steamboats. There is room enough for such enterprise in these regions, and I do hope we shall yet see what we were once encouraged to hope for—at least a hundred missionaries from the American Board in South-eastern Asia before 1840.

EXTRACTS FROM LETTERS OF REV. MR. GUTZLAFF.

PORTIONS of the journals of Mr. Gutzlaff, formerly under the patronage of the *Netherlands Missionary Society*, heretofore inserted in this work, have rendered his name familiar to the readers of missionary intelligence in this country. The following letter, dated in Canton Province, November 24th, 1833, has recently been received at the Missionary Rooms. Some expressions in it relative to China may seem inconsistent with the foregoing extracts from Messrs. Bridgman and Tracy. But probably the views and statements of both are correct, and the apparent discrepancy is owing to the peculiar circumstances of the different writers. The two former write respecting Canton and its inhabitants, to which the access of foreigners is permitted, and where probably the laws are more strict, the police more vigilant, and the danger of unfavorable interference on the part of the government greater, in case the laws are transgressed, than in any other part of the empire. The remarks of the latter relate more especially to the interior, where, if a missionary possessing his peculiar facilities for securing favor and exerting influence can once be introduced, he is less likely to be noticed or interrupted.—The thorough acquaintance of Mr. Gutzlaff with the Chinese language and manners, and his ability to conform himself so entirely to their habits as to be mistaken for a native of the country, together with his medical skill, give him special advantages for travelling among the people without incurring the displeasure of the police. It is quite possible, therefore, that he may pass from province to province unmolested, distributing books and conversing with the people, while almost any other man, pursuing the same course, might awaken jealousy, and be expelled from the country—perhaps lose his life. Still, however, obedience to the command of Christ and genuine Christian zeal and courage require that the experiment should be made, assured that the king's heart is in the hand of

the Lord as the rivers of water, and that he turneth it whithersoever he will.

Openings for Missionary Labor in South-eastern Asia and the Archipelago.

Your resolution of sending more laborers into this vineyard has greatly cheered me. Cherishing peculiar affection for my former much blessed sphere of operation, Siam, I rejoice that two new missionaries are proceeding thither. May they be gifted with a fervent love towards the Savior and a firm faith, lest they be daunted by the machinations of the adversaries. The Lord always maintains his own cause, but also sends tempests and rains to render the soil fertile for the reception of his word; this is the order of nature and grace.

You will not forget Cambodia and Cochin-China, for both nations you have the Scriptures, and your missionaries may avail themselves of the dictionaries extant, to acquire the language. The missionaries will find many opportunities at Singapore to proceed thither. We trust upon an almighty Savior, whose cause will prove triumphant in those regions. Had I staid longer in Southern Asia, I should myself have made the experiment and had already on purpose acquired the languages, when the Lord called me to other spheres. The good will of both the people and their jealous rulers is soon gained, if a man loves immortal souls tenderly, and can accommodate himself to the natives. But once for all, you ought to have hardy men, firm in faith, ardent in zeal, who can live and die in the cause of their Savior, if you wish to establish missions in those countries. There is a large sphere for female education, the women are highly intelligent and willing to learn.

Without making researches, you might fix upon Pontianax, a Dutch settlement in Borneo, for a mission among the Chinese republicans in the neighborhood, and the savage Dayaks. This is an extensive, much promising sphere. Keep your eye upon Singapore as the centre of all communication in the Indian Archipelago, with a thriving and numerous population. The islands of the Indian Archipelago are at the present day pretty well known, and it is easy to find out the most eligible stations and to begin the work without wavering.

The general opinion that China is inaccessible to the gospel has had a baneful influence upon our Christian opera-

tions. Alas! we have ventured less than the indefatigable Jesuits with all our protestant faith and courage. But let the Christian churches in America no longer be charged with having given up a cause as hopeless, ere they had made a trial. Blot it out from your missionary publications, that China is shut. A lively faith, conscious of the power of an almighty Savior, puts the exclusive system of narrow-minded nations at defiance, and spurns at the barriers which prevent the entrance of the gospel. I am now wandering these three years in this extensive parish, and have met no where with such extraordinary success, which by far exceeds every thing I have witnessed in Siam. A thousand books find eager readers, within a few moments. Government does not interfere, and God, who has commenced his holy work, will also accomplish it. Of all mortals I am perhaps the most unworthy and unfit to promote the work. My friends knew this at the outset and upbraided my wild scheme. I prostrated myself before the throne of the crucified Savior, pouring out with many tears my supplications for the myriads of China, and have found that the Redeemer is a hearer of prayers. Having passed the school of affliction, and been often in great perils, which belong to the profession, I am now joyful in the Lord, with a large stock of books on hand, the number of which would even astonish you, which I intend to distribute in Fokien Province.

In recommending China as the most important mission to your attention, I hope you will henceforth consider it as being accessible. Send us men who can sacrifice their whole to the great cause. Let them live for some time in Siam and at Singapore, entirely amongst the Chinese, to prepare themselves, and afterwards enter into this vast empire. Canton is not a fit place for preparation, the dialect spoken there is only understood in the precincts of the city, and the intercourse with the natives labors under great restraints. Amongst the colonists, on the contrary, we may acquire a dialect spoken along the whole coast up to the Che Keang, and are at full liberty in our operations. But I would again press it upon your mind, that the best method of preparation is in living entirely amongst the Chinese, though such a method requires sacrifices on the part of the missionaries.

I have gladly hailed your missionaries, whom you sent to Canton; may they prove a blessing to this great nation.

You have many young men more in America imbued with an unquenchable desire to promote the glory of their God and Redeemer, who can work their way through all the mazes of the intricate Chinese language, suffer hardships without murmuring, and even sacrifice their lives in the great cause. Such men, endowed with undaunted courage to brave dangers and to despise the wrath of men, are wanted. Let us not be surpassed by the wily Jesuits, who sent the flower of their body to conquer China for the pope. We fight for a mightier prince, and ought to be more zealous.

Forgive my bluntness, I am an humble, worthless individual, desirous to follow but not to prescribe rules. May the churches in your land of liberty be roused to ardent prayers for forlorn China. Recommending myself to your intercessions before the throne of grace, I remain yours, etc.

In another letter, written from Fokien Province, and addressed to a Christian friend in this country, by whom a copy has been kindly furnished, Mr. Gutzlaff remarks respecting his

Situation and Labors in China.

1. The opening of an unshackled intercourse with this numerous nation.—You are aware that a number of the maritime provinces may henceforth be considered as accessible to the missionary and merchant, in spite of all fulminating imperial edicts and prohibitions. I have endeavored to give an outline of the coast, have described the principal emporiums, and marked down the numerous islands. The free-trade which perhaps commences next year, will greatly contribute to consolidate those commercial relations which are at present in their infancy. I might, long ago, have established a permanent hospital in Chekeang, if my attention was not too much divided and a constant locomotion necessary. But I shall not lose view of this important object, and humbly trust to carry it into effect by the grace of God.

You are acquainted with the intended voyage upon the Yung-Asye-Keang, a river not inferior to your Missouri, and Mississippi, through the whole of Central China up to the frontiers of Burmah and Thibet. God will grant success to this undertaking, and the interior of this vast empire will be thrown open. The time of national separation is past. God is sending his glorious gospel to the most distant nations, and surely the largest of

all has a share in his unbounded love. Upon this conviction I have founded my operations; and though they may be difficult, and meet with reverses, they will finally prove successful.

To facilitate free communication, I sent last year a full representation to the emperor, in which I proved from the classics, that a free intercourse with all the nations of the globe was recommended by the Chinese worthies of olden times. Having in the course of this year not visited the northern provinces, I had not the opportunity of receiving an answer. The local mandarins are mostly in favor of this measure, and obey reluctantly the imperial orders; whilst the nation receives us with open arms. I have also written an address to the Chinese nation, which I am now distributing, wherein I treat the matter upon the principles of the gospel. After having had frequent conversations with the highest officers of state, I feel confident, that our intercourse with China will be greatly extended as soon as we seriously demand and insist upon it.

2. Composition of tracts for distribution. Others have done much in this good work, but for China itself much remains to be done. I have written several large essays, some are printed, others still in the press. If the Savior grants health and strength, I intend to publish sixteen different essays in a series. This will cause a great deal of expense, but my God is rich. The distribution of tracts and Bibles has been carried on very successfully. In no part of Asia, where I have been, is there so great a demand, and so many myriads of readers. Joining this with the preaching of the gospel, I trust to God, that even by these feeble efforts, some good will accrue for China.

3. Treatises upon useful science. The Chinese periodical, which will be carried on, is a small beginning. Upon the request of a gentleman I have also written an essay upon political economy, and hope to extend the sphere considerably as soon as I return to Canton. I am preparing purposely Chinese types, a very expensive work. To insure the wide circulation throughout the Chinese empire of both scientific and religious works, I am now engaging a Chinese bookseller, who has very large dealings, and wish to make him in the scientific department, my publisher. There is an immense field for literary exertions. I humbly hope that science, allied with the glorious gospel, will have

some share in emancipating China from bigotry.

4. Medical practice. This has always been combined with the preaching of the gospel and the distribution of tracts. Often I have been suffocated by the numerous applicants, but I care very little for hard labor, if God is glorified, and the wants of my fellow creatures relieved. There are minor points which equally deserve attention; but I have already wearied you with a long letter. Suffice it to say, that as long as the Almighty sustains me, a poor sinner, my days will be devoted to the welfare of China.

Singapore.

PRINTING ESTABLISHMENT FOR SOUTHEASTERN ASIA, AND THE INDIAN ARCHIPELAGO.

THE possession of written languages, and a prevailing ability to read, open among the nations of southeastern Asia, especially, and the adjacent islands, facilities for introducing the press, as an efficient auxiliary in the wide and speedy dissemination of Christian knowledge through that region, and render it important that printing establishments should be placed at the great central points of trade and intercourse, in order that they may become manufacturing of books and tracts, and depots, whence they may be issued and carried abroad to the myriads who are waiting to receive them.

For such an establishment Singapore, situated on a small island, near the southeastern extremity of the Malayan peninsula, and subject to the British government, presents peculiar advantages, in respect to climate, security, and frequent intercourse with all the ports on that part of the continent and the islands of the Indian Archipelago. It is mentioned in this light by Mr. Gutzlaff in the foregoing communications. Messrs. Munson and Lyman, writing on this subject from Batavia, under date of January 2d, and after careful inquiry and correspondence, especially with Messrs. Johnson and Robinson, who had resided some months at that place, remark—

The number of native craft—junks, etc., that have arrived at Singapore for the three or four months past, is not less than one hundred and forty per month, from upwards of forty different ports.

Indeed they come from all parts of the Archipelago—from Borneo, Celebes, the Moluccas—from all the ports of Sumatra—from China, Cochin-China, Siam, and all the ports of Malayan peninsula. In fact, for facilities of communication, there is no post in all India that will compare with Singapore. The European population is much better adapted to feel the influence of a Christian mission than that of Java. The Malay language, too, is there spoken in its purity, while here it is extremely corrupted—a fact that will prove very embarrassing to one who learns Malay here, and then attempts to write books for Malays in other places.

The letter communicating the opinion of Messrs. Johnson and Robinson, after stating some of these facts, continues, "The necessity of soon establishing presses for printing Chinese, Malay, Siamese, and ultimately many of the languages of the Archipelago, is too obvious to be remarked upon. The London Missionary Society is not able to supply us with tracts in these languages, even if we pay the full cost. They cannot print enough for their own use; and every page they dispose of to us, is crippling the energies of its own missionaries and circumscribing the compass of their influence." The society have recently resolved to print no more tracts in Siamese, so that we and they must soon be destitute of tracts in that language, unless a press shall be established by our Board for this purpose.

We cannot close without repeating the request, that you will send at least two men next fall to this field. There can be no reasonable doubt but there will be some favorable opening for them before they can possibly arrive. If there should be any delay in procuring your decision with regard to occupying this or that station, six or eight months spent here or at Singapore, in the study of the Malay language, would be but a necessary preparation for the missionary who intends to labor in any part of the Archipelago.

Messrs. Johnson and Robinson, who were delayed at Singapore, on their way to Siam, writing to Messrs. Munson and Lyman, remark further on the advantages of that place as the seat of a printing establishment and the head quarters of a mission.

The natives from all the adjacent islands trade here, and an opportunity is afforded of going to any place, or sending books where it might not be practi-

cable to go. Mr. Thomsen, (of the London Missionary Society) says, were he going to travel as you are, he should prefer going from an English port in a native proa, to any other way. The English are more popular in this region than some other foreign conquerors. Mr. Thomsen sends many tracts to the Celebes by the native traders; and those who took books last year want more this. One wanted Mr. Thomsen to go home with him and teach the people. He said he would take him in his proa for nothing. They wanted some New Testaments, but none were prepared. If any one could have taken Mr. T.'s place here, he would have gone to the Celebes, and by spring have been able to have accomplished the work upon which he has set his heart—the translation of the New Testament into the Burgis. He has a knowledge of the language, but dares not undertake such a work without a native assistant.

An extensive establishment for printing and casting types, under the direction of Rev. Mr. Thomsen, of the London Missionary Society, has been a number of years in operation at Singapore. The individuals by whom the establishment was owned proposed, some time since, to that society to purchase it; but that society declining the offer, Mr. Thomsen proposed to Messrs. Johnson and Robinson to

purchase it on behalf of the Board. After conferring with the missionaries of the Board at Canton, the purchase was made for a sum considerably less than it is supposed would be required for sending a similar establishment from this country. Mr. Robinson, under date of January 14th, gives the following description of it.

All the articles, so far as I can judge, are in good order. There are two presses; a complete fount of Roman type, two founts of Malay, one of Arabic, one of Javanese, one of Siamese, and one of Burgis; also a foundry for casting type for all these languages. Many of these articles have been procured at great expense of time and labor. It seems to me that the press must be kept up here, as we can do nothing in Siam, if the press here should be stopped. We cannot take one there at present. The founts of Siamese type and the dies are very good and Mr. Thomsen has just received a new supply.

This purchase has received the approbation of the Prudential Committee. Mr. Traey has been authorised to remove from Canton and commence a station at Singapore, and the presses will be put in active operation in printing the Scriptures and other books and tracts for the use of the various nations in that quarter to whom missionaries have access.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS IN BURMAH.

In the numbers of this work for April and May an account was given of the arrival of Mr. Kiucaid at Ava, the seat of the Burman government, and of the commencement of his labors there. Subsequent portions of Mr. K.'s journal show that he is laboring in a most interesting field, white for the harvest.

Prevailing Desire for Books.

June 20, 1833. For twenty days past we have had visitors every day. All ask for books, and appear anxious to know something of the Christian religion. Some of the books distributed in Rangoon have found their way to Ava, and the neighboring towns: these books have awakened curiosity, so much so

that it is evidently a subject of conversation among all classes of society. What will be the result of giving books and preaching publicly in this city, cannot now be known.

July 14. During the past week we have had crowds of visitors—on Saturday not less than 200 called at the house. Several Burman officers have called: if they were spies, which I am inclined to think, they were well calculated for the business. They professed great anxiety to know more of geography and astronomy, but had no wish to investigate the subject of religion. I should judge that one thousand persons had been at the house during eight days now past, but three men have been champions of Boodhism.

17. Visitors call as usual. Sometimes the crowd is so great in the verandah that I fear the government will become alarmed, and put a stop to our labors. It is true the cause is God's, and in due time must prosper: the great question is, What is the most prudent course to pursue. It is impossible to remain inactive; we cannot but declare the things which we have seen and heard. The miseries and darkness of these thousands loudly cry for

us to preach the word of God with all boldness. One man called to-day, who lives about two miles from the city. He sought an opportunity of conversing with me when no other person could hear. He said, "I have been here twice before; I listened to the preaching, got two little books, and have read them over and over. I believe in God, I believe in these books, and now I wish to read some of the large books." I gave him every part of the New Testament, except Matthew and Mark, of these I have not one copy on hand.

Interviews with Burman Priests.

20. We have had about fifty priests at the house to-day. Among these was a lad about ten years old, to whom I gave a catechism. He refused it, saying, "I want a large book." If I go to your monastery and ask, said I, will you give me a large book? "If they were mine I would, but the books belong to the bishop," he replied. I said, What do you worship? "A god." Where is he? "In the monastery." And what is the god made of? "Stone." Do you worship the bishop too? "Yes." And which is the most excellent the stone, or the bishop? "They are both alike." I mention this conversation, because it is a specimen of the great mass of the priesthood. They are a class of people secluded from the business of the world, and, save their morning excursions after rice, they lounge and sleep the whole 24 hours. It is an enormous idea that they are a learned class of Burmans. As a general thing, they are the most proud, stupid and ignorant class of people in the empire.

22. Several persons from Ummerapooa called, as they said, to investigate the new religion. After conversation began, it appeared that their object was to defend their own tradition. They could not conceive a state of existence free from change; therefore *nigban* or annihilation is the dearest object of their desires. I took occasion to inquire minutely into their views of *nigban*, whether it is an eternal sleep, or whether it was a cessation of all existence, that is, truly annihilation. They said that the highest *nat* (country,) the most blissful state of existence, though it continued through almost immeasurable ages, was still to end, and the being who had been for countless ages enjoying the bliss and glory of that exalted state was subject to four evils inseparably connected with the whirlpool of transmigration, poverty, sickness, old age, and death. Existence therefore is an evil, and annihilation is the greatest good. How dark, how cheerless the prospect of the heathen.

Ummerapooa is a large city about five miles to the east of Ava. It contains a large population of Burmans, besides great numbers of Chinese, Kathays, and Shans.

24. Among the many that have called to-day were five young priests, who said, for 20 days they had been reading our books, and were convinced that the religion was true:

they were resolved therefore to throw off the yellow cloth as soon as Lent was over, as no one in the time of Lent can lay aside his priestly office with safety to himself. That these young men are sincere, I do not doubt, yet I have little expectation that they will find sufficient courage to take this step.

Openings at Sagaing and Ummerapooa.

Aug. 2. A *tha-tay* (or rich man) so called by the Burmans, called on me this morning. He lives at Sagaing, on the opposite side of the river, and was a particular friend of Dr. Price. He says he shall call on me often, and if I will consent to live on the opposite side of the river, he will give me a large compound. I told him I had but one reason for staying in Ava,—by staying here I shall probably have ten times the number of people to preach to. At Sagaing, I could have a more cool, airy place, and be away from those rude, insolent fellows, who follow government men.

6. The rich man from Sagaing made me an early call. Our conversation was all on religion. He believes in the eternal God, but is entirely ignorant of the *way of life*. Consequently, I explained the nature and demerit of sin, and then inquired who can save us from an eternal hell? The friendly old man then said, Who can save us? After reading and explaining a long time about Christ, I said, Besides Christ there is no Savior, and all who believe in him, casting away their traditions, will be saved, and the fear of death will be taken away, and they will go to heaven, where they will see no more sorrow forever. The old man replied, "My mind is very dark." There is something lovely in this man, and yet his heart appears to be untouched.

23. Visited Ummerapooa, which was formerly the capital of the empire. It is five or six miles to the east of Ava, is pleasantly located, and I should think the population to be nearly as large as Ava. I called on the governor, and though I took no present, which is contrary to custom, yet he treated me very kindly.

Here are great numbers of Chinese and many thousands of Kathays. Whole streets are filled with their shops. Among other curiosities was a bell of an amazing size; 25 or 30 persons could sit under it, completely shaded from the burning sun. The governor gave me an account of the manner in which it was cast.

I had about 60 tracts, they all went off quick, and I regretted not having more. This is a delightful place for a missionary station, and I hope the time is not distant when we will be able to occupy it in the name of the King of kings.

Intercourse with the Rulers—Females.

Aug. 22. Sometime since, the *Me-ha-ra* prince sent two men and gave me an invitation to his house. I called on him, and was

treated with much kindness. He can read English, but cannot converse in the English language. I gave him a small volume on the elements of astronomy and botany. He asked me if the language was plain. When told it was, he said he should be pleased with the book. I then gave him the Epistles, including Revelations, in Burman. Seeing it was Burman, he asked what the book taught. I told him it was the word of the eternal God, and that it taught the way to be saved from hell. After considerable conversation, he inquired, "What is the greatest commandment according to this book, and what is a person to do to please God?" I replied, he is to love God with all his heart, and love his neighbor as himself. "Can any one do this? it is very hard, I think." This led me to speak of Christ, and the necessity of believing in him. To all he listened, but I think without understanding it at all. He invited me to call often, for he wished to hear much on this subject, as well as on many others.

Sept. 21. Having been repeatedly invited, I called this evening on the *Meen Woon* (governor of the king's house). He said he was an old man, and I was a young man, nevertheless he wished to listen to what I had to say in favor of a new religion. I said in the first place, we must all acknowledge that there is a true God, and that there is a true religion—that all other gods, and all other religions are false.

He said, "Yes, this is true, and if all nations were right, they would worship the same God, and walk in the same law; but it is evening, and we cannot reason much to-night: you must come early, take tea with me, and we will look attentively into this subject. Give me your book to read, and I will give you any of the Burman books you wish." Very well, I said; before long I will call, and let us seek after true light, else we cannot know God. The old man and his lady had much to say about Mr. and Mrs. Judson, called them their relatives, and spoke very feelingly of their sufferings during the war.

22. Prince *Me-ha-ra* sent his principal secretary for a couple of books. After receiving them, the secretary begged a book for himself, at the same time saying, "I do not believe in idols; I believe in God, who made all things."

Oct. 1. A man called, accompanied by his wife. This is the second female that has come expressly for the purpose of hearing the gospel. We hope the gospel may find its way to her heart.

The female mind is awfully degraded in Ava. From infancy they are taught to consider themselves incapable of mental improvement, and as peculiarly vile in their nature; the higher classes spend their time in eating, drinking, and lounging upon their couches, surrounded by attendants; while the lower classes spend their time in procuring support for their families. It is rather considered disgraceful for a female to be able to read. They say it renders her unamiable, by giving

her too much consequence in her own estimation, and that she is invariably a scold.

Conversion of a Boodhist Preacher.

19. On account of some trifling alarm, we have not had so great a number of visitors as formerly; yet we have had some inquirers who appear well. I trust the light is steadily advancing. Six persons at prayer-meeting this evening: at the close, *Moung Kay* (whose name I have not mentioned before) renewed his request for baptism. His mind is clear; Jesus Christ is the only Savior, and to him he is determined to devote the remnant of his days.

20. Lord's day. After morning services we repaired to the waters of the Irrawaddy, prayed for the coming down of the Holy Spirit on all the towns and villages of Burmah, where the gospel is preached, that those who have become disciples of Christ might be filled with the Holy Ghost, and go forth messengers of salvation to their perishing countrymen. I then led *Moung Kay* down into the water and baptized him. O eternal Father! Record thy name here. Let idolatry cease. Let the cross of Jesus triumph. How wonderful is the goodness of God! This man, four months ago, was one of the most popular preachers of Boodhism in the royal city. The sacred books are as familiar to him as every day subjects are to the common people. The first time this man ever heard the gospel was from *Ko Shoon* and *Ko-San-lone*, in the latter part of June. I sent them into the south part of the city, to occupy a large *zayat* in which great numbers of people were wont to resort during the day. They found *Moung Kay* explaining the sacred *Pali* to a large assembly of venerable old men. These brethren sat down, and listened till a favorable opportunity offered to speak. They then said to the preacher, Have you heard that there is a God eternal, who is not, and never was, subject to any of the infirmities of men? "No." There is such a God, and his sacred word is in Burmah. They then read the Catechism and most of the View. The truth pierced his heart. He asked for a book. The fifth day after he threw away his beads; forsook the pagodas; refused to bow to idols, and made no offerings to priests. He read incessantly till the New Testament was gone through, and all the tracts. From the first, the mediation of Christ affected his heart. During one of his visits to me about six weeks ago, he said, "How shall I know that I have a new heart?" I replied, when you love Christ, his word, and his people; when you love holiness, and hate idolatry and all sin; when you feel all this, you may know that you have a new heart. After waiting a long time, he said, "I think I have a new heart; I see every thing differently from what I formerly did; every thing is so new that I can hardly sleep or eat."

He is considered as one of the most learned men in Ava, and his Conversion to Christianity is known extensively over that part of the city where he resides. He is 44 years old,

possesses a clear, discriminating mind, and I trust he is destined to be a herald of light over the breadth of this dark empire.

Mr. Kincaid also mentions the baptism of a woman. A school had been commenced with six pupils and others were offered. Respecting the general prospects of the mission he remarks—

You are doubtless anxious to know if there is a prospect that the mission will become permanent in Ava. To me the prospect appears encouraging, and should we be permitted to remain and prosecute our labors unmolested by any direct order of Government, for one or two years, it is quite certain the mission will triumph. It strikes me, we ought to leave all in the hands of God, and labor unceasingly while the door is open. There never was a time, perhaps, when there was more encouragement to make vigorous exertions in the heart of Burmah than at the present. By every opportunity I shall let you know the state of things here. I wish to be remembered affectionately to the members of the Board; and to all Christian friends; and at the same time beg an interest in your prayers, that we may labor faithfully, and that the hearts of the heathen may be opened to receive the word of God.

DOMESTIC.

EIGHTH ANNUAL REPORT OF THE AMERICAN HOME MISSIONARY SOCIETY.

THE following abstract is given principally in the language of the society's report.

Progress of the Society.—This society was organized under its present constitution on the sixth of May, eight years ago. It assumed the responsibilities of a previous organization in this state, and had on its books, at the commencement of its operations, 104 missionaries. This number was increased, during the first year of the society, to 169;—the second year, to 201;—the third, to 304;—the fourth, to 392;—the fifth, to 463;—the sixth, to 509;—the seventh, to 606;—and the eighth, which is the year now terminated, to 676. This constant augmentation of the number of laborers employed has required a proportionate increase of collections and expenditures, and has rendered the business of the society, every year, more multifarious and arduous. Yet a kind and beneficent Providence has prospered our enterprise beyond the anticipations of the most sanguine.

Tabular View of the receipts from each state and territory, and the number of congregations and missionaries aided, and the number of missionaries employed in each during the last year.

States and Territories.	Receipts.	Cong. & Miss. Dist.	Missionaries.
1 New York,	\$25,308 77	235	177
2 Massachusetts,	21,640 91	72	62
3 Connecticut,	9,178 91	36	34
4 Maine,	6,738 82	111	83
5 New Hampshire,	697 32	69	63
6 Vermont,	3,967 39	43	42
7 Pennsylvania,	2,513 54	30	20
8 New Jersey,	1,714 60	5	3
9 Ohio,	1,818 29	97	68
10 Rhode Island,	563 05	3	3
11 Illinois,	384 17	35	24
12 Missouri,	367 50	22	13
13 Alabama,	273 50	10	6
14 Delaware,	118 50	3	1
15 Michigan Territory,	108 23	28	16
16 Georgia,	78 00	1	1
17 Indiana,	26 00	47	29
18 Virginia,	23 00	3	3
19 Canada,	25 00	10	6
20 Tennessee,	10 00	22	10
21 South Carolina,	10 00		
22 Florida,	5 00	1	1
23 Kentucky,		14	9
24 North Carolina,		3	2
Home Missionary,	931 87		
Unknown,	59 50		

Summary.—Of the 676 missionaries and agents enumerated in the foregoing tables, 437 are settled as pastors, or are employed as stated supplies in single congregations, 210 extend their labors to two or three congregations each, and 29, including agents, are employed on larger fields. The number of congregations, missionary districts, or fields of agency thus supplied, in whole or in part, during the year, has been 899.

Of the whole number, 476 were in commission at the commencement of the year; 130 have ceased to require our aid; the remainder have been re-appointed, usually with some diminution in the grants for their support, and 200 new appointments have been made.

The amount of ministerial labor reported as having been performed within the year, is 463 years and five months.

The number reported as added within the year to the churches aided, has been 4,055, viz. 1,319 by letter, and 2,736 by examination, on profession of their faith. 79 of the churches aided have been blessed with special revivals of religion; and the probable number of conversions under the ministry of our missionaries, is about 4,000.

The number of Sabbath schools reported, embrace not less than 35,000 scholars.

The number of Bible classes reported, embrace about 8,500 pupils, of all ages.

The number of subscribers to the principle of entire abstinence from the use of intoxicating liquors as a drink, reported by the missionaries on the fields of their labor, is 62,547.

From the foregoing tabular view, it appears that the number of missionaries has been increased, in eight years, to 676; and the number of congregations and districts annually aided in their support, to 899. Within the eight years, the missionaries of the society have labored under its commissions the full amount of 2,238 years. Under their ministry, upwards of 20,000 souls have been reported as added to the churches on profession of their faith. Add to these the number thus received,

during the first year of the society, not embraced in our tabular view, but supposed to be not less than 600, and the whole number received into the churches aided, since May 5, 1826, is 20,915. There have been annually instructed in Sabbath schools under the care of our missionaries, from 10,000 to 35,000 children and youth, and from 2,000 to 10,000 in Bible classes. They have also been efficient helpers in the cause of temperance, in the support of common schools, in the distribution of Bibles and religious tracts, and every good work which has presented its claims on the fields of their labor.

State of the Treasury.—The treasurer's account exhibits a total amount of receipts, since the last anniversary, of \$78,911 24. This is \$10,284 07 more than the receipts of the previous year. The expenditures of the last year have also exceeded those of the preceding, \$13,737 80. These items, considered by themselves, exhibit an encouraging advance in the annual increase of the receipts and expenditures of the society. But they are not in due proportion to each other. The balance against the society, at the present time, is \$1,264, 25. The expenditures of the society during the year have amounted to \$80,175 69.

Influence of the Society.—When the American Home Missionary Society was formed, the whole number of missionaries annually employed by all the domestic missionary societies and boards of missions, sustained by the denominations represented in this institution, was less than 300. And many who were then reported as missionaries were employed only for very limited periods, and on a plan less adapted to extensive and permanent usefulness, than that which now generally prevails. Eight years ago, the whole number of missionaries sustained by the Board of Missions of the General Assembly of the Presbyterian Church, and the missionary Society of the Reformed Dutch Church, was less than 50. Now their number is, probably, 276, of which 250 are employed by the former, and 26 by the latter. These, together with the probable number supported by several independent societies in the southern states, amount to about 300, which, added to the 676 appointed by this society, constitute a grand total of 976 missionaries employed in the United States and Canada, during the last year, in connection with the Presbyterian, Congregational, and Reformed Dutch Churches. The number of congregations and destitute places aided in their support, and benefited by their stated or occasional labors, is probably not less than 1,500.

If such an enterprise can be sustained in any country, it is in our own. If there be a people on earth who are bound to sustain it, that people is our own. And if any part of the world presents a field better prepared than all others to receive a moral influence and impulse of sufficient power to convey the saving health of the gospel round the globe, it is the field which invites the direct and redoubled

efforts of this society; it is this great and free republic, which statesmen tell us is the last hope of liberty, whose commerce is linking it with every country, whose language is flying on the wings of the wind all over the world, and whose influence is fast becoming more commanding than that of any other nation. The single power that can save this influence from entire perversion, and make it a blessing to mankind, is religion. And can it be doubted that God will save such a nation, so marked in his providence as the hope of the Church and of the world? Yet for all this, he will be inquired of by the house of Israel, and served by his people. Difficulties and embarrassments too we may expect to meet. Avarice will continue to hoard its treasures, and dig in the earth, and hide the Lord's money, and an all-pervading spirit of worldliness will resist the claims of philanthropy and love. But what are these to the power of Him who presides over the cause of Christian missions? "Strong is his hand, and high is his right hand."

SECOND ANNUAL REPORT OF THE WESTERN FOREIGN MISSIONARY SOCIETY.

Organization of the Society.—This institution, whose object it is to aid in conveying the gospel to pagan and anti-christian portions of the globe, was organized by the authority of the Synod of Pittsburgh, in November, 1831. Its organization is ecclesiastical: its board of directors, to whom the appointment of all its executive officers and the general superintendence of its concerns belong, being chosen, a part of them by the synod, (while the society remains in its bounds,) and the remainder by the several presbyteries connected with the society. The synod elect two ministers and two elders annually, to serve three years; and each presbytery belonging to the society appoints one minister and one elder, to serve for two years. The annual meetings are to be held at any place which the board may appoint, and no alterations in the constitution can be made without the concurrence of a majority of the presbyteries connected with the society.

Missions.—The society has three missions. One is in northern India, connected with which are Rev. John C. Lowrie, Rev. William Reed, and Mrs. Reed. Mrs. Lowrie died in Calcutta, on her way to the site of the mission. Lahore, a country inhabited by the Seiks, between the 28th and 32d degree of north latitude, is the field selected for this mission. The society have resolved to reinforce the mission by sending to it next fall Rev. Messrs. Wilson and Newton.

Another field occupied by the society is Western Africa, including Liberia and the natives in the vicinity. Connected with this mission are Rev. Messrs. J. B. Pinney, John

Cloud, and Matthew Laird, with Mrs. Laird and Mr. John Temple, a colored man and a candidate for the ministry.*

The third mission is among the Wea Indians, near the western line of the State of Missouri, and a short distance south of the Missouri river. The influence of the mission is expected to extend to some other small tribes in the vicinity. The missionaries proceeded to these several posts during the last year.

The executive committee have resolved to commence a mission at Trieste, in Austria, at the head of the Adriatic Gulf; another in Asia Minor; and another in China.

Financial Affairs.—The total receipts, during the past year, have amounted to \$16,296.46; and the disbursements, to \$15,369.44.

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

The Synod convened in the city of New York, June 4th, and was opened with prayer by Rev. J. J. Janeway, the president of the last Synod, who also preached the synodical sermon. Rev. Samuel A. Van Vranken was chosen president; and Rev. Messrs. Christopher Hunt

* Since the issuing of the report the afflictive intelligence has been received, that Rev. Messrs. Laird and Cloud, and Mrs. Laird have been called from their labors by death.

and Ira C. Boice, clerks.—On the 7th, the report of the Board of Education and also the treasurer's report were presented. On the same day the report of the Board of Foreign Missions was read by the Rev. Dr. McMurray, and also the report of the treasurer of that Board, Mr. William R. Thompson.—On the 8th, Rev. Dr. Brodhead, the corresponding secretary, presented the annual report of the Missionary Society of the Reformed Dutch Church.—On the 9th, a public meeting was held at the Middle Dutch Church, in behalf of the Synod's Board of Missions, the Missionary Society of the Reformed Dutch Church, and the Boards of Foreign Missions, and of Education; at which the Hon. Stephen Van Rensselaer presided. Abstracts of the reports of the several Boards were read, and resolutions offered and addresses made by Rev. James D. Hardendergh, Rev. Mr. Dwight, Rev. A. McMann, and David Graham, Esq.

The *Sabbath-School Union of the Reformed Dutch Church* celebrated its anniversary in the Rev. Dr. Broadhead's church, June 4th, Richard Duryen, Esq. presiding. After singing appropriate hymns and prayer, Philip E. Milledoler, M. D., the corresponding secretary, read the annual report, and Rev. Dr. Knox, Rev. Gustavus Abeel, Rev. Dr. Van Pelt, and the Rev. G. G. Garrison, offered resolutions and addressed the meeting.

American Board of Commissioners for Foreign Missions.

MAHRATTA MISSION.

THE following is extracted from a letter of Rev. D. O. Allen, who it will be recollected returned from the Mahratta mission to this country, in the spring of last year, and embarked again in company with missionaries to Ceylon in June following. The letter is dated at Bombay, Jan. 10th, 1834.

I arrived safely here on the 7th instant, just thirteen months from the day I left here for America. During this time I visited America and returned to Bombay by the way of Madras and Ceylon. In the latter place I passed a month, and was much gratified with what I there saw and heard.

Our brethren are doing much there to diffuse a knowledge of the gospel; and it seems not too much to hope, that some now living in Jaffna, will yet see the visible practice of idolatry cease in that district.

On my way from Ceylon to Bombay, I visited the missionary stations of Palamcotta,

Nagercoil, etc. in the southern part of India. The success of the gospel in those places has been very great, and present prospects are exceedingly interesting.

You are doubtless aware of the manner in which I am to be employed for some years to come—in itinerating for the purpose of more widely circulating the Scriptures and tracts through the Mahratta country.

I hope those connected with the American Bible and tract Societies, who furnish the means for imparting to the people of India the Scriptures, etc., will follow their liberality with their prayers that the knowledge thus communicated may prove a savor of life. I hope they will also remember in their prayers all who are engaged in thus distributing the Scriptures, etc., that they may not fail of producing the desired effect, through any want of *faith* or *imperfection of manner on our part*.

SANDWICH ISLANDS.

Mr. Samuel Ruggles and his wife, with two children, also a daughter of Mr. Bingham and

one of Mr. Whitney, arrived at Sag Harbor, Long Island, June 19th, in the ship *Telegraph*, capt. Sayre. The health of Mr. Ruggles has been so much impaired for some years past, as in a great measure to prevent his regular performance of his missionary labors. Thanks are due to capt. Sayre and the owners of the *Telegraph*, for the many acts of kindness received by Mr. R. and his company while on ship-board, and for their generous refusal to receive any compensation for the passage.

Mr. Lemuel Fuller, missionary printer, also compelled by ill health to leave the mission, arrived at New Bedford about the same time.

EMBARKATION OF MISSIONARIES.

DOCT. DAN B. BRADLEY, of Pen Yan, and his wife, of Clinton, in the state of New York; together with Miss Adeline White, of Brookfield, Mass., embarked at Boston, July 2d, on board the ship *Cashmere*, capt. Hallet, for Singapore. Doct. and Mrs. Bradley are to be associated with Messrs. Johnson and Robinson in Siam.

On board the same ship the following missionaries, under the patronage of the American Baptist Board of Foreign Missions, sailed for Burmah—Rev. Mr. Wade, formerly connected with the mission in that country, Rev. Messrs. Hosea Howard, Justus H. Vinton, Sewall M. Osgood, William Dean, and G. S. Comstock, with their wives; also Miss Ann P. Gardner, and two natives of Burmah, who came to this country with Mr. Wade.

ARRIVAL OF MR. AND MRS. SMITH IN SYRIA.

MR. and Mrs. Smith left Malta on the 12th of December, arrived at Alexandria in Egypt on the 25th, and were at Beyroot early in February.

ORDINATION.

MR. LORENZO W. PEASE, recently of the Theological Seminary in Auburn, was ordained at that place by the Cayuga Presbytery, on Wednesday, July 2d, as a missionary of the Board. The sermon on the occasion was preached by the Rev. J. Hopkins, of Auburn. Mr. Pease is expected to embark within a few months for one of the missions in the Mediterranean.

MONEY RECEIVED FOR PRINTING BIBLES AND TRACTS.

THE *American Bible Society* has recently appropriated to the missions of the Board, for printing and distributing Bibles, the following sums—

\$3,000 for the Mahratta mission;
2,000 for the Ceylon mission;
5,000 for the China mission;
5,000 for the Sandwich Islands mission.

15,000

The *Philadelphia Bible Society* has appropriated

\$500 for the Sandwich Island Mission.

The *American Tract Society* has appropriated to the Board, for printing and circulating tracts under the direction of its missionaries—

\$1,000 for the Sandwich Islands mission;
2,000 for the China mission;
800 for the mission in Greece;
1,000 for the Mahratta mission.

4,300

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS.—The annual meeting of the *Auxiliary of Berkshire County* was held at Lanesborough, June 11th, Rev. Samuel Shepard, one of the vice presidents, in the chair. The reports of the executive committee and of the treasurer were read, and the meeting was addressed by Doct. Butler, of the Cherokee mission, and Rev. Mr. Winslow, of the Ceylon mission, who attended as a deputation from the Board.

The 13th annual meeting of the *Palestine Missionary Society*, auxiliary to the Board, was held in South Weymouth, June 18th. Hon. Christopher Webb, president of the society, presided. The Rev. C. Hitchcock, of Randolph, preached the annual sermon; the treasurer's report was read; and an address delivered by Mr. Greene, one of the secretaries of the Board, who was present as a deputation.—Rev. Jonas Perkins, Weymouth, *Secretary*; Doct. Ebenezer Alden, Randolph, *Treasurer*.

The *Pilgrim Foreign Missionary Society*, auxiliary to the Board, held its annual meeting at Halifax, April 29th. The usual reports were presented, and an address delivered by the Rev. H. Bardwell, General Agent of the Board for New England.—Hon. Josiah Robbins, Plymouth, *President*; Rev. E. G. Howe, Halifax, *Secretary and Treasurer*.

NEW HAMPSHIRE.—The *Auxiliary of Hillsborough County* held its annual meeting at Nashua, June 11th, Rev. Dr. Church presiding. The reports of the Secretary and treasurer were read; after which the audience was addressed by Mr. Greene, one of the Secretaries of the Board, and by members of the society.—Rev. J. H. Church, D. D., Pelham, *President*; Rev. H. G. Nott, Nashua, *Secretary*; Richard Boylston, Amherst, *Treasurer*.

ANNUAL MEETING OF THE BOARD.

THE *Twenty-Fifth Annual Meeting of the Board* will be holden in the city of Utica, State of New York, on Wednesday, the 8th day of October next, at 10 o'clock in the forenoon.

Donations.

FROM JUNE 1stTH, TO JULY 10th,
INCLUSIVE.

Board of Foreign Missions in Ref. Dutch chh.

W. R. Thompson, New York, Tr.	
Albany, R. V. DeWitt,	50 00
Bergen, N. J. Mon. con. in R.	
D. chh.	10 00
Blawburg, N. J. Coll. in do.	32 87
Caroline, Coll. in do.	7 35
Catskill, Mon. con. in do.	15 00
East Berno, Rev. A. H. MYERS is constituted an Honorary Mem- ber of the Board by prev. pay- ments.	
Greenbush, Coll. in R. D. chh.	30 00
Hillsboro', N. J., R. D. chh. to constitute the Rev. I. L. ZA- BRISKIE an Honorary Member of the Board.	56 19
Ithaca, Coll. in cong. of R. D. chh.	47 00
A prov. pay. constitutes Rev. ALEXANDER M. MANN an Honorary Member of the Board.	
Marbletown, Mon. con. in R.	
D. chh.	19 00
Nassau, Coll. in do. to constitute Rev. CHRISTOPHER HUNT an Honorary Member of the Board,	50 00
New Brunswick, N. J. Coll. in R. D. chh. 56,31; Rev. Dr. Mil- ledoler, 10;	66 31
New York, R. D. chh. Market-st. 20; Rensselaer, R. D. chh. at the B. 30; to constitute Rev. JOHN B. STEELE, of Middle- borough, an Honorary Member of the Board,	50 00
Nisacayuna, Coll. in R. D. chh.	
8,09; do. in do. Amity, 4,40;	12 42
Philadelphia, Pa. Mon. con. in 1st R. D. chh.	200 43
Pompton, N. J. Coll. in R. D. chh.	12 19
Raritan Landing, Sab. sch. for Dr. Scudder, in Ceylon,	2 50
Sehenectady, Mon. con. in R.	
D. chh.	40 00
Warwick, Fem. for. miss. so. in do.	17 00
West New Hempstead, Coll. in do.	5 00
	723 16
Ded. am't ackn. in June fr. Philad. 200,43; expenses paid by Board of R. D. chh. 3,46;	203 89—519 97
Southern Board of Foreign Missions,	
James Adger, Charleston, S. C. Tr.	
For miss. to Persia, 500; for do. to China, 500; for do. to Cey- lon, 500;	1,500 00
Charleston Fem. miss. asso. in Circular chh.	245 00—1,745 00
Adison co. Vt. Aux. So. E. Brewster, Tr.	
Salisbury, Cong. chh.	22 53
Weybridge, Fem. miss. so.	2 00—24 53
Cumberland co. Me. Aux. So. W. C. Mitchell, Tr.	
R. Mitchell, for Jews,	25
Brunswick Mon. con.	82 50
Danville, Mon. con.	10 00
Freeport, Mon. con. 33,37; gent.	
20,50; la. 34;	87 87
Harpwell, Mon. con.	3 50
Minot, Mon. con.	50 00
New Gloucester, Mon. con.	16 81
North Yarmouth, 1st par. Gent.	
21,75; la. 33,38; mon. con. 50;	105 03
2d par. Young men's pray. cir- cle, 10; mon. con. 25,38; gent.	
17,42; la. 27;	79 70
Portland, La.	65 88
Westbrook, Mon. con.	20 30
Windham, Mon. con.	9 79—531 63

Essex co. North, Ms. Aux. So. J. Caldwell, Tr.

(Of which fr. Ipswich, S. so.	
La. 25;)	125 00
Essex co. South, Ms. Aux. So. J. Adams, Tr.	
Beverly, Gent. 24,50; la. 30,06;	
mon. con. 40,46;	95 02
Salem S. so. Mon. con.	4 23—99 25
Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Catskill, Mon. con. in presb. chh.	75 00
Lincoln co. Me. Aux. So. Rev. S. White, Tr.	
Phippsburg, Mon. con.	46 00
Topsham, Mon. con.	12 61
Wiscasset, contrib. at ann. meeting,	14 77—73 38
Merrimack co. N. H. Aux. So. S. Evans, Tr.	
Boscawen, Mon. con.	41 00
E. par. La.	11 04
Bradford, Mon. con.	10 50
Canterbury, Gent. 13,68; la. 9,96;	23 64
Dunbarton, Gent. 20; la. 30;	50 00
Loudon, Gent.	22 22
Hopkinton, La.	12 00
Merrimack co. Confer. of chhs.	
contrib.	25 68
Heniker, La. Ceylon so. 2d pay. for Nancy Beman Scales in Ceylon,	12 00
A friend, 2,35; do. av. of beads, 3,50; av. of ring, &c. 1,33;	7 18—218 26
Old Colony, Ms. Aux. So. H. Coggeshall, Tr.	
Dartmouth, chh.	25 00
Edgartown, Martha's Vineyard,	10 00
Fairhaven, Chh.	60 00
New Bedford, 1st Chh.	24 00
N. chh. (of which to constitute Rev. T. T. RICHMOND an Honorary Member of the Board, 50;)	130 80
Trin. chh.	20 00
Rochester, 4th par.	28 72
Center, La.	43 41
Mattapoisett, La. miss. so. and mon. con. to constitute Rev. LEMUEL LEBARON an Hon- orary Member of the Board,	50 00
Wareham, Gent. 50,15; la. 30,39; mon. con. 17;	97 74
	429 67
Ded. expenses paid by aux. so.	12 00—477 67
Palestine miss. so. Ms. E. Alden, Tr.	
Abington, 1st par. La.	59 30
3d par. Gent. 39,56; la. 23,50;	63 06
Braintree and Weymouth, United so. Gent. 18,75; mon. con. 85,76;	104 51
Randolph, 1st par. Gent. 32;	
la. 13,91;	45 91
2d par. Gent. 15,08; la. 25,15;	
mon. con. 15;	55 23
Weymouth, 1st par. Gent. 59,29;	
la. 48, 38;	107 67
2d par. Gent. 24,45; mon. con.	
23,84;	48 29—483 97
Piscataqua Conference of chhs. Aux. So.	
S. Blake, Tr.	34 50
Canajoharie, N. Y., W. Parker,	5 00
Exeter, Mon. con. in two cong. chhs. 54,07; Miss A. Gilman, 12; a friend, 1;	67 07—106 57
Rockingham co. West, N. H. Aux. So.	
M. C. Pillsbury, Tr.	
Candia, Gent. 36,57; la. 24;	60 57
Chester, East. Gent. in cong. so.	
36,78; la. in do. for Joel R. Ar- nold in Ceylon, 30; mon. con. in do. 13,22;	80 00
West, Gent. in presb. so. 39,72;	
la. in do. 17,50;	57 22
Deerfield, Gent. 11,54; la. 15;	
mon. con. 28,25;	54 79
Derry, Gent. 30,67; la. 45; mon.	
con. 11,43; contrib. 12,90;	100 00
Hampstead, Gent. 17,25; la. 12;	
mon. con. 4;	33 25
Londonderry, Gent. 32,50; la.	
39,57; mon. con. for William Morrison in Ceylon, 28;	100 07

Calden, N. Y. Chh. 2; a child, for bible for hea. 50c.
Columbus, Missi. Mon. con.
Cutchogue, N. Y. Coll. in presb. chh.
Eastport, Me. Mon. con. 22,50; juv. so. 6th pay. for *Wakefield Gale* in Ceylon, 12; c. box of fem. p. m. in or. cong. so. for miss. to China, 5;
East Sudbury, Ms. Mon. con.
Ellicottville, Mon. con.
Epsom, N. H. Mon. con.
Fire Place, N. Y. Presb. chh.
Fitzwilliam, N. H. J. Woods,
Florida, N. Y. Presb. chh.
Fort Edward, N. Y. Miss E. H.
Franklinville, N. Y. Indiv. (which with prev. pay. constitute Rev. PHINEAS ROBINSON an Honorary Member of the Board.)
Geneva, N. Y. Of sums prev. ack. \$100 from CHARLES BUTLER constitute him an Honorary Member of the Board.
Grand Prairie, Mo. Genov. so.
Greenport, N. Y. Presb. cong.
Hadley, Ms. Elizabeth Kellogg, for miss. to China,
Hempstead, N. Y. Presb. cong.
Holland, Ms. Females,
Howard, D. C. Mrs. J. L. Woart, 4th pay. for *John Breckenridge* in Ceylon,
Ipswich, Ms. Miss Grant and pupils of fem. sem.
Kingston, Pa. Mon. con. 3,50; Col. D. 2; E. H. 1; indiv. 2,50;
Leominster, Ms. Mon. con. in Calv. so.
Little Compton, R. I. Mon. contrib. in Rev. E. Paine's so.
Lewell, Ms. Mon. con. in Rev. Mr. Twinning's so.
Manlius, N. Y. E. Rhodes,
Marcellus, N. Y. 1st cong. chh. and soc.
Middleboro, Ms. Widow L. Eddy,
Miford, Pa. Presb. cong.
Montross, Pa. Mon. con. 6,24; sub. in presb. chh. 18;
Nantucket, Ms. La. sew. so.
New Albany, Ind. Dr. I. S. S.
Newark, N. J. Juv. miss. so. in 1st presb. chh. for *William T. Hamilton*, *Joseph S. Christmas* and *Richard W. Clark* in Ceylon, 60; mon. con. in 3d presb. chh. 15,49;
Newburyport, Ms. Young la. benef. so. for *Luther F.* and *Catharine M. Dimmick* in Ceylon,
New Haven, Ct. Mrs. Charlotte E. Durand, dec'd. her dying gift, placed at her disposal by her parents, for miss. to China, 100; young la. of bible class, for miss. sch. in Ceylon, 30;
New Lebanon, N. Y., R. Woodworth, a revol. pensioner,
New London, Ct. Sew. so.
Newton, E. par. Ms. Mon. con.
New York city, Bowery chh. sab. sch. miss. so. for support of sch. in Ceylon, 30; village presb. chh. mon. con. 9,76; mon. coll. of teachers in sab. sch. No. 63, 4,14; A McCullum, 20; a friend, 5; Mrs. Hardcastle, 50c. coll. by Mrs. Whittlesey, 10; Mrs. SARAH HALLENBECK, which constitutes her an Honorary Member of the Board, 100;
North Mansfield, Ct. Gent. asso. 22,50; la. asso. 42,16; bible class, 16,72; mon. con. 5,92; sab. sch. 3,40;
Oneida College, N. Y. Presb. chh.
Osney, N. H. Rev. Abel Manning, to constitute Mrs. MARY MANNING an Honorary Member of the Board,
Owego, N. Y. Mon. con. in presb. chh.
Parkersburg, Va. Mon. con.
Patchogue, N. Y. Cong. chh.
Philadelphia, Pa. A female, for native youths in India,
Pittsburgh, Ms. a widow's mite, av. of heads,
Princeton, Ms. Mon. con. by Rev. S. P. C.
Providence, R. I. Mon. con. in Richmond-st. cong. chh. 79; two females, 2;

Rensselaerville, N. Y. La. So. 24 00
Ripley, N. Y. Mon. con. 20 00
River Head, N. Y. 1st cong. chh. 10 36
Sag Harbor, N. Y. Presb. cong. 5 52
Salem, Ms. Tab. gent. asso. 88 00
Savannah, Ga. 1st presb. chh. 58 05
Scotchtown, N. Y. Coll. in presb. chh. 70 00
Sharon, Ct. Sab. sch. of 1st cong. chh. and so. 1st pay. for *Benjamin Hamlin* in Ceylon, 12 00
Shelter Island, N. Y. Rev. D. M. Lord, 3; a friend, 50c. 3 50
Singsing, N. Y. Mon. con. in presb. chh. 12 50
Skaneateles, N. Y. Mrs. J. Rhodes, 1 00
Smithtown, N. Y. Presb. cong. 4 31
Southampton, N. Y. Presb. cong. 43 61
Southold, N. Y. Presb. cong. 8; Rev. I. H. 3; a widow's mite, 25c. 11 25
South Salem, N. Y. Presb. chh. 46 00
Statesburg, M. T., a Stockbridge Indian, 2 00
Stonington, Ct. Miss. so. in cong. sab. sch. 6 00
Sweet Hollow, N. Y. Presb. cong. 14 00
Upper Red Hook, N. Y. R. Gosman, 200 00
Upper West Conococheague, Pa. A mother, in presb. chh. 10 00
Walton, Columbia, so. N. Y. Fem. asso. 21 00
Warren, Me. A friend for Broosa miss. 3 00
West Hampton, N. Y. Presb. cong. 39 06
Weston, N. Fairfield so. Ct. Mon. con. 5 20
Wheatland, N. Y. Fem. miss. so. 31 00
Wilkesbarre, Pa. Sab. coll. 5; an indiv. 47c. 5 47
Williamstown, Ms. Sab. sch. 14; F. M. N. 1; for Zoolah miss. 15 00
Winchester, Va. Sab. sch. class in presb/chh. for tracts for Ceylon, 5 00
Wythe and Montgomery, co. Va. For miss. so. 9; fem. tract. so. for Wes. miss. 9,50; 18 50
Unknown, A friend, for *Albia Steele* in Ceylon, 20; a friend, dec'd. av. of jewelry, 4,50; 24 50
Whole amount of donations acknowledged in the preceding lists, \$9,630 81.

LEGACIES.

Austinburg, O. Widow Mary Mills, (\$50 having been received previously,) by Rev. Dr. Cowles, 150 00
Mayhew, Choc. nation, Ebenezer Bliss, by Rev. C. Kingsbury, Ex'r, 600 00

DONATIONS IN CLOTHING, &c.

Boston, Ms. Annals of Education, fr. J. A. Palmer, 10; Gingham, etc. 14 yds. fr. Miss C. A. for Sandw. Isl. 3; 13 00
Bristol, O. A barrel, for Stockbridge miss. Canton, N. Y., a box fr. ladies, rec'd. at Tuscarora.
Clinton, N. Y. Clothing, etc. fr. cong. chh. and so. for Mrs. Bradley, 72 11
Eastport, Me. A barrel fr. miss. sew. so. for Dr. M. Palmer, Fairfield, Ark. Ter. 50 00
Farmington, O. A box fr. Dr. Scudder, for Rev. J. Fleming, Creek miss.
Hamilton, N. Y., A box fr. ladies of 1st chh. and cong. rec'd. at Seneca.
Jericho, Vt. Clothing, fr. C. Chapin, dec'd.
Marcellus, N. Y. Clothing, fr. 1st cong. chh. and so. for Dr. Bradley, 29 40
Nantucket, Ms., Blankets, etc. fr. la. sew. so. 4 64
New York city, Clothing, fr. various friends, for Dr. Bradley.
Statesburg, M. T. Various articles, fr. Stockbridge Indians, 13 21

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, &c. at Bombay, and at the Sandwich Islands.
 Writing paper, writing books, blank books, quills, slates, &c. for all the missions and mission schools; especially for the Sandwich Islands.
 Shoes of a good quality, of all sizes, for persons of both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, &c.
 Filled cloth, and domestic cottons of all kinds.